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The Canadian Jewish news

Friday, October 22, 1971 — 3 Cheshvan 5732 — 15¢

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C[illegible]n for Soviet Jews s[illegible]ed by Kosygin visit inspires mass protest in Canada's capital

by Paul Ogden

Over 10,000 Jewish people, representing the Jewish communities of Canada, rallied in Ottawa's Strathcona Park and sang and danced through the streets on Tuesday, protesting the treatment of Jews in the Soviet Union.

A human barricade of police, two deep in places, cordoned off an entire block surrounding the Soviet Embassy. There were no incidents of any kind throughout the demonstration.

Abe Palmer, president of the Jewish Community Council of Ottawa, welcomed all the protesters and called on Rabbi Simon L. Eckstein to offer prayer. The rabbi was followed by the Jewish Community Choir which sang before the thousands gathered in the nation's capital.

Police counted 110 busloads of protesters from Montreal, Ottawa and Toronto, with more on the way. Innumerable private car pools and even a chartered airplane brought the demonstrators to Ottawa.

A convoy of 55 buses from Montreal was stopped three times and searched after police received reports that some aboard had bombs. None were found.

Small groups of protesters appeared periodically during Soviet Premier Kosygin's tour. Cries of "Let My People Go!" and "Free Soviet Jewry" could be heard blocks away.

The Action Committee for Soviet Jewry urged all demonstrators to march peacefully in order to emphasize that this was a disciplined protest of a free people seeking freedom for their brethren in the Soviet Union.

The Student Council for Soviet Jews (Toronto) and the Student Struggle for Soviet Jews (Montreal) participated in large numbers in the event.

David Sadowski, a Toronto student, read a letter addressed to Prime Minister Trudeau, sent by a group of Moscow Jews. His speech was wildly cheered.

Massive traffic tie-ups resulted when thousands of protesters marched through 10 city blocks on their way to the Supreme Court building from Strathcona Park. They had been denied permission to rally in front of the Soviet Embassy.

Strathcona Park virtually in the shadow of the embassy, was the scene of an all night vigil by rabbis from across Canada. They were also refused permission to demonstrate at the heavily policed Soviet Embassy.

Led by Dr. W. Gunther Plaut, chairman of the National Religious Affairs Committee of the Canadian Jewish Congress, approximately 50 rabbis marched slowly from the Ottawa Jewish Community Centre to the embassy, about a half a mile away. They were halted by a combined force of city police, Ontario Provincial Police and the RCMP.

The rabbis had planned to rally in Strathcona Park and ask a local police officer to deliver a letter for Soviet Premier Kosygin to the Embassy.

Kosygin was touring an electronics plant about 10 miles away at the time of the demonstration. Embassy officials would not accept the letter, which was then read out loud to the crowds of protesters by Rabbi Plaut.

This was followed by a speech by Mrs. Charles Balinsky, who was speaking on behalf of Hyman Bessin of the Federated Zionist Organization of Canada. She announced that among the protesters were the congregations of six Montreal churches.

There was a false bomb threat at the Jewish Community Centre early Tuesday morning. After receiving a phone call informing them of the bomb, Ottawa Jewish leaders Hy Hochberg and Abe Engel telephoned the police and evacuated the building. Although no bomb was found, 60 students from Toronto and Montreal spent the night across the street in a college dorm.

Some of these students were part of an advance party that had distributed thousands of bumper stickers on Sunday protesting the treatment of Soviet Jews.

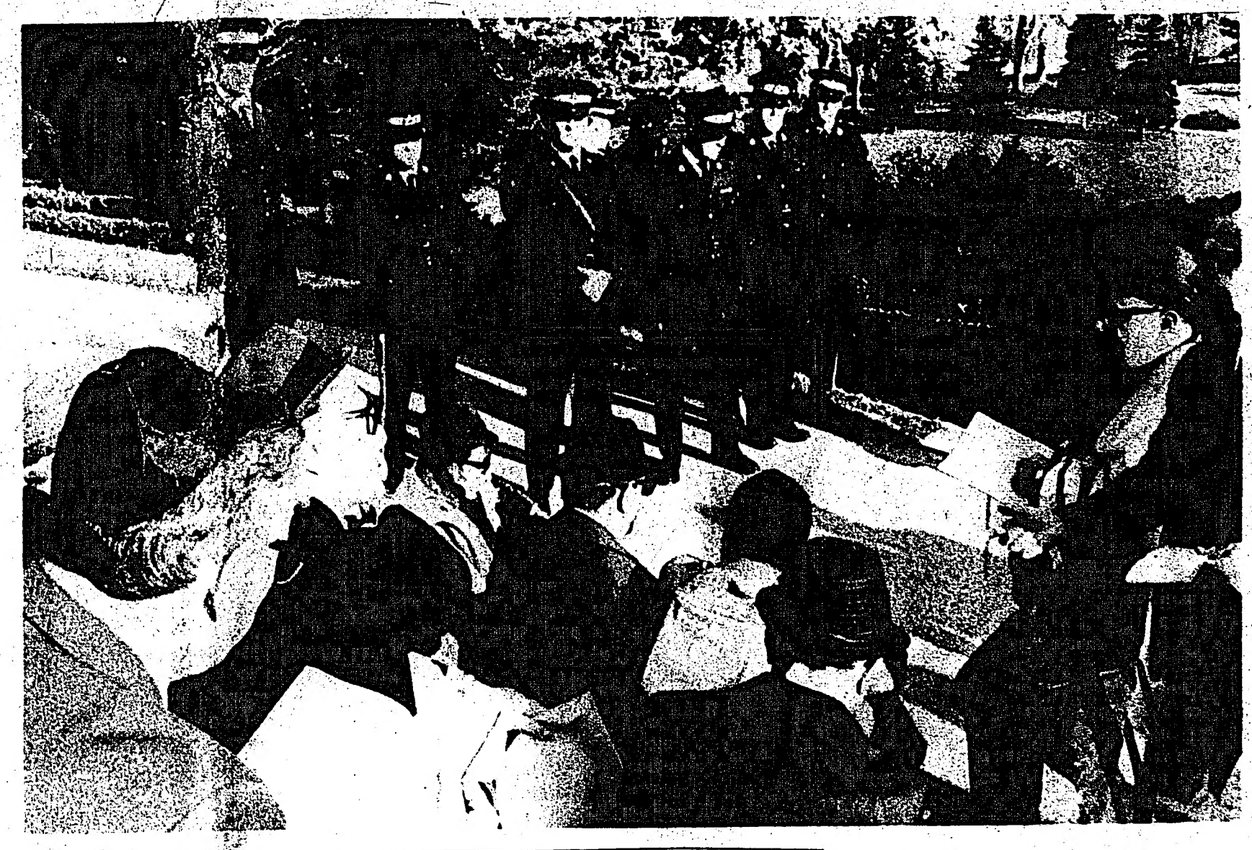
The students, in conjunction with members of the Jewish community and members of Parliament, held a "freedom lunch" on Parliament Hill on Monday. The meal coincided with the first full day of Kosygin's visit to Canada.

It consisted of 3 ozs. of acorn coffee, 4 ozs. of cabbage soup, 2 1/2 ozs. of black bread and 1 1/2 ozs. of herring.

This plain regime is similar to the diet of prisoners in Soviet camps and was intended to focus attention on their plight.

Representatives from Toronto attempted to convey a "freedom declaration" to Premier Kosygin. The declaration was signed earlier in the week by the presidents of the Toronto Jewish organizations, as well as by members of the public at a mass "sign-in" held at all the synagogues in Toronto, manned by women of the Toronto Federation of Jewish Women.

The "freedom declaration" asked Premier Kosygin to recognize basic human, cultural and civil rights for the Jews of the Soviet Union.



Congress repudiates all violent action in demonstrations sponsored by CJC

Despite the doubling of security forces in the metro area following the attack on Soviet Premier Kosygin last Monday, acting Deputy Police Chief Harold Genno foresees no trouble from the organized demonstrations sponsored by the Canadian Jewish Congress.

The Deputy Chief did express concern, however, over militants infiltrating the Congress demonstrations on Sunday and Monday nights.

"This group (the CJC) isn't a militant group, but you never know who mixes with them," he said. "We feel certain they'll respect the fact that Premier Kosygin is a visitor to Canada and the reputation of the country is at stake.

"But there are some people here with past hatreds from their native countries. How do you tell these people from the others?"

Sidney Harris, president of the Central Region of the Canadian Jewish Congress stated that the Congress repudiates all violent action.

Ben Kayfetz, director of community relations for Congress said, "We have every intention of keeping order and keeping it as peaceful as possible. Maybe there are other people out for trouble. There's nothing to prevent them from coming with us or infiltrating us. We can't screen everyone."

A potential focus of discord within the Jewish community was averted last Tuesday, when Rabbi Meir Kahane, head of the militant Jewish Defense League was refused admission to Canada by immigration officials at Montreal airport. A JDL spokesman revealed that the organization was planning to disrupt traffic between the Inn on the Park and the Ontario Science Centre on the night of Kosygin's address to the Canadian Manufacturer's Association. They were seeking to create an automobile collision on the roadway, thus disrupting traffic.

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Demand justice for Soviet Jews

Statement of the Conference of Canadian Rabbis to Premier Alexei Kosygin transmitted Monday, October 18, during his visit to Ottawa.

* * * * * *

"We represent the Rabbis of Canada who in turn feel themselves responsible for the fate of their people in all their habitations. Wherever Jews dwell they are part of our ken and our love. For this reason we want to address ourselves to you. We are deeply concerned with the fate of our brothers in Soviet Russia. We do not come to you in a spirit of hate, we come to you however with a deep commitment for the survival of our people. We are not anti-Russian, we and our brothers want to live in peace and harmony with you.

"But we must ask you, with a determination which is ours and which we have developed over 4,000 years of history and in many centuries of deepest suffering, to let the millions of Jews within your country be Jews in every sense of the word.

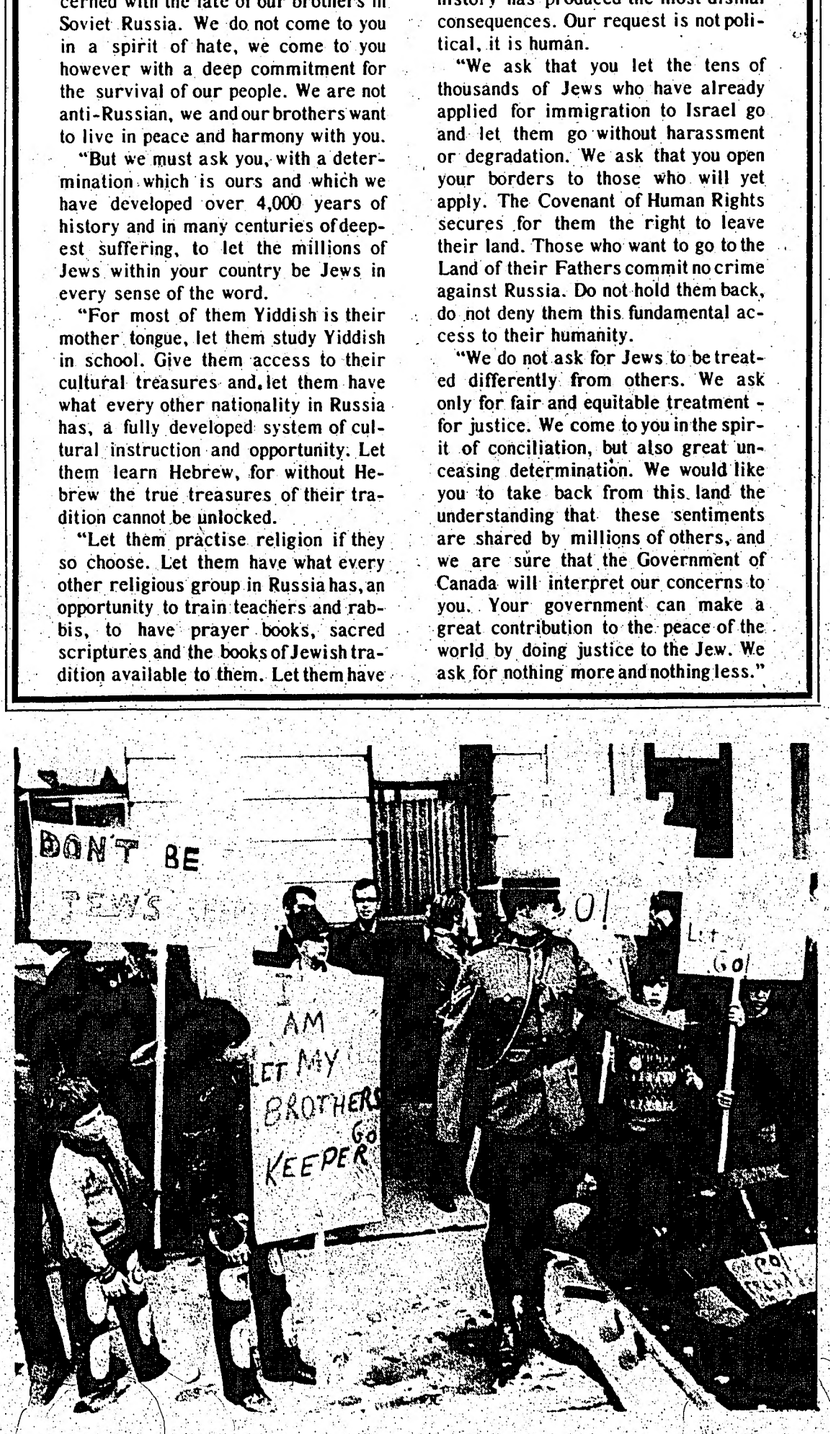
"For most of them Yiddish is their mother tongue, let them study Yiddish in school. Give them access to their cultural treasures and, let them have what every other nationality in Russia has, a fully developed system of cultural instruction and opportunity. Let them learn Hebrew, for without Hebrew the true treasures of their tradition cannot be unlocked.

"Let them practise religion if they so choose. Let them have what every other religious group in Russia has, an opportunity to train teachers and rabbis, to have prayer books, sacred scriptures and the books of Jewish tradition available to them. Let them have the ritual means by which to exemplify their religion. Let them have their identity not only in their passports, but in their very lives.

"We ask with utmost urgency that the dreadful disease of anti-Semitism which has now once again reared its head in your country be checked and opposed, that it not be allowed to sail under any guise, especially not under the guise of anti-Zionism. Anti-Semitism injures both the victim and the pursuer, it is an evil which throughout history has produced the most dismal consequences. Our request is not political, it is human.

"We ask that you let the tens of thousands of Jews who have already applied for immigration to Israel go and let them go without harassment or degradation. We ask that you open your borders to those who will yet apply. The Covenant of Human Rights secures for them the right to leave their land. Those who want to go to the Land of their Fathers commit no crime against Russia. Do not hold them back, do not deny them this fundamental access to their humanity.

"We do not ask for Jews to be treated differently from others. We ask only for fair and equitable treatment – for justice. We come to you in the spirit of conciliation, but also great unceasing determination. We would like you to take back from this land the understanding that these sentiments are shared by millions of others, and we are sure that the Government of Canada will interpret our concerns to you. Your government can make a great contribution to the peace of the world by doing justice to the Jew. We ask for nothing more and nothing less."



"Let my people go" is demand of youthful protesters on placards carried in Ottawa demonstration arranged to impress Premier Kosygin with Canada's concern for Soviet Jews.

Demonstrators accuse Soviets of fostering anti-Semitism

Canada's greatest demonstration of solidarity with Soviet Jewry took place on Tuesday, October 18, in Ottawa, as thousands who had made their way by car, plane, and chartered bus, gathered before the parliament buildings.

The country's major Jewish organizations welcomed the opportunity provided by Premier Alexei Kosygin's visit to Canada to impress on the Soviet leader their concern for the fate of their brethren living in the USSR.

Rabbi W. Gunther Plaut, Toronto, addressed the gathering as follows:

"Time was when we Jews pleaded or even begged – that time is gone. Today, faced with the spiritual and cultural genocide of our brothers in Soviet Russia, we stand up to demand justice for them. We will not rest until the world has taken up our cry and until the Soviet government has heeded it.

"Mr. Kosygin, we accuse the Soviet government of persecuting Jews, of attempting to stamp out their identity. We will not be silent in the face of this attempt. Four thousand years of history and millions of dead stand with us and shout with us into the silence.

IMPORTANT

POSSIBLE SCHEDULE CHANGE

The protest demonstration planned for Monday evening October 25 before the Science Center may be rescheduled for noon of that day in Nathan Philips Square.

Watch your newspaper, TV, or radio for announcements concerning this change in schedule.

"Mr. Kosygin, we accuse the Soviet government of anti-Semitism, of fostering it directly and of looking away when it grows in the gardens of your land. Anti-Semitism is a dreadful disease, whether it comes under its own name or under the cover of anti-Zionism; it injures and all too often kills its victims, but it also injures and kills the souls of those who perpetrate or abet the crime.

"We demand only that you treat the Jews as you treat all other citizens. You identify them as Jews in their passports. Give them then their cultural identity as you give it to all other nationalities: give them back their language, give them synagogues that can function, give them rabbinical seminaries, give them schools, give them all those expressions necessary for a live and vital people to fulfill its own cultural and religious needs.

"And give them a chance to leave the land if they so wish. Give them a chance to go to Israel if they so choose. Tens of thousands have already made application for exit visas; tens of thousands, perhaps hundreds of thousands more will apply once you cease your policy of harassment and degradation and lay heavy practical penalties upon those who have the courage to state their desire to go to the Land of their Fathers. Why is that a crime?"

Organizations and People

Ambassador Theodore Meron addresses UIA seminar.

Suez interim agreement not linked to over-all peace settlement

Israel is eager to reach an interim agreement with Egypt on the Suez Canal, Dr. Theodore Meron, the new Israel Ambassador to Ottawa, reported to the first province-wide United Israel Appeal Seminar at Inn on the Park this week.

The Ambassador stated that the Canal offered the possibility of a dangerous confrontation because of the close proximity of Egyptian and Israeli forces. Even more dangerous was the presence of Russian forces in the area.

Meron suggested that Israel, in order to create greater security recognized the need for further disengagement. He stressed however, that an interim agreement on the Canal would have to meet Israeli conditions. The Israeli program, he explained, requires that such an agreement be separate and apart from any future, over-all peace settlement in the Middle East, that it must be a ceasefire of unlimited duration and that no Egyptian troops be allowed to cross the Canal.

The Ambassador pointed out that the Egyptians wish to place not only technical personnel across the Canal but troops as well. These troops could be Egyptian one day and Russian the next.

Israel cannot barter away its security by accepting a ceasefire of unlimited duration and withdrawing from the Bar Lev line, Meron declared. This line is the most secure military position for Israel at present.

"Israeli diplomacy must fight hard in the U.N. to resist irresponsible solutions pushed by Arab states and their allies directed against Israel's interests. The Arab nations would like the General Assembly to vote for sanctions or promote the use of force by the U.N. against Israel.

"Not only would these resolutions be preposterous, immoral and unjust," declared Meron, "they would also be illegal. The General Assembly does not have the right to pass such resolutions. This right belongs only to the Security Council."

Israel's goal, the Ambassador explained, was to hold on to the '67 line until the Arabs realize they have to negotiate.

In view of the relative security offered by today's boundaries the Ambassador explained, Israel does not wish to return to the condition of vulnerability which previously prevailed.

The Arabs have sought to dislodge Israel through U.N. resolutions that would force Israel back to the '49 boundaries, terror tactics employed by Fatah groups in the guise of "resistance fighters" and through a war of attrition. All of these efforts were defeated by Israeli diplomacy, her armed forces and the spirit of her people.

The UJA leadership seminar was the first to be held in Ontario. National Vice President, Nathan Silver, declared that 26 Ontario communities were represented.

In addition, UIA officials from Israel, Montreal, Halifax, Winnipeg and Vancouver, were in attendance. Sol Granek, UIA resident director in Jerusalem and Gordon Brown, National President, congratulated the assembly on the effectiveness of the seminar.

As a result of the meeting, a planning committee and an executive committee to conduct further UIA activities was launched.

Only memories left as Hamilton's York Street fades into history

by Wilfred Gerofsky

Jewish settlement in Hamilton began with the establishment of a community of German Jews in the middle of the 19th century. Hamilton's first synagogue (and one of the earliest established in Canada) was the reform Congregation Anshe Sholom. It was organized in 1853 with the purchase of a cemetery site, and services were held in rented quarters until 1880 when a synagogue building was erected on Hughson St. South. This location was on the edge of Corktown, an area of Irish settlement which became the first area of Jewish immigration in the city as well. With the second great wave of immigration from eastern Europe in the early 1900's, the focus of Jewish settlement moved to the other side of the downtown area, and York Street and its surrounding area became the business and cultural center of Jewish Hamilton. Another synagogue, the orthodox Adas Israel, better known then as "the Paylisha Shul," was built in the district, and a colorful era in Hamilton Jewish history began.

York Street was a focal point of the original settlement of Eastern European Jews in Hamilton; today it is in the final throes of its death agony, as shabby old shops and tenements fall under the wrecker's hammer, making way for new development in Hamilton's downtown urban renewal plan. Most of the Jewish families have already moved away, though many nostaligcally recall childhood days spent in the rich ferment of the area. Steamy-windowed delicatessens like Boleslawsky's, where characters like Poltur the furrier or "Shmalayly" Katz found corned beef, cards and conversation at almost any hour of the day or night; Mrs. Rosenberg's grocery store, where Sunday shoppers used to have to keep a wary eye out for the cop before leaving with their bags full of savory goodies; Scott's (!) butcher store and delicatessen where teenagers of another era would gather to meet and shoot the breeze. The restaurants of York Street were really the community centres of their day.

York Street was a pretty good place to have a business in. Palmier dass, and many a fortune was begun there. Auto parts were always big business and you could usually find a guy like Gordon Zwicker or Murray Rosenblood or one of the Katz brothers in the middle of a pile of bumper guards, exhaust deflectors and seat covers, ear attached to a telephone, taking an order. Down the street was Seaman's (!) Fish Market where for a nickel, you could select your own herring from among several hundred in a barrel. Round the corner, Sam Netkin was busy parlaying his fruit stand into a huge food importing and wholesale business, while on neighboring Cannon Street, the Hoffman Brothers were building an empire in wholesale plumbing and scrap.

You could get a darn good haircut at Tick's Barber Shop, although you might have to wait, it was a busy place.

And I wonder, as I see the buildings that once housed these businesses and these people crumble one by one to the rapid erosions of Teperman, Greenspan et al, whether the level green-sodded lawns and the clean cut lines of the buildings rising on the sites can really ever cover the piles of scrap metal or mask the fragrant scent of corned beef that once rose here.

No, I suspect that in years to come, the observant eye, seeing a piece of rusted iron poking through the otherwise manicured sod will recognize it as the end of a tailpipe, circa 1958, out of Gordon's Auto Parts; and the educated nose, catching a familiar scent in the air, will know that Bill Cohen's Deli was once situated on this spot.

what's new . . .

by Miriam Herman

Mrs. Hart Levin (second from left) planning the first women's study mission with Mrs. Herbert Allen, Mrs. Charles James and Mrs. Leonard Leeds.

The first Israel study mission of the Women's Division of the United Jewish Appeal - Israel Special Fund is scheduled to leave Toronto on November 15.

Mrs. Levin, chairman of the two week mission said there is room on the mission for a few more women and invites all who are interested to contact Mrs. Sylvia Newman, at 363-7190, local 46.

* * * * * *

The Second Yiddish Festival, sponsored by the Committee for Yiddish of the Canadian Jewish Congress will take place on the weekend of November 5th to 7th.

The Festival will open with an Oneg Shabbat at Holy Blossom Temple on the Friday night. Cantor Sheldon F. Merel and the Temple Singers will participate in a program of Yiddish songs. Guest speakers will be Eugene Orenstein, professor of Yiddish Literature at McGill University; and Sister Marie Noelle de Zion, writer, lecturer and student of Yiddish literature, well known for her translations from Yiddish poetry.

Saturday night will feature a full length presentation by the Montreal Yiddish Drama Group at Lawrence Park Collegiate Auditorium at 8:30 p.m. The company includes housewives, students and business men who are devoted to the perpetuation of Yiddish theater in Canada.

On Sunday, concert artist Boris Griesdorf, formerly of Toronto and presently residing in Lexington, Mass. will be guest soloist in a series of Yiddish folk songs. Appearing on the same program will be the Hadassah Choir. Short addresses and readings will round out the program. This event will take place at the Associated Hebrew School Auditorium, 3630 Bathurst St.

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"Professors-in-Dialogue" on Judaism and Christianity is the theme of Adath Israel Congregation's Adult Study Series. Two professors of York University - Rabbi Sol Tanenzapf, professor of Humanities and the Reverend Solomon A. Nigosian, a past moderator of the Armenian Union of North America and lecturer on Comparitive Religions - will discuss Judaism and Christianity, its relationship to Judaism, the differences and similarities between the two faiths and their impact on one another.

The opening lecture of the six session series will take place on Thurs., Nov. 4 at 9 p.m.

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According to the Toronto Hadassah Bazaar committee, "bargain hunters march on their stomachs." So food, glorious home made Jewish food, will be dispensed from more than 20 restaurants and snack bars at this year's bazaar. Menus will run the gamut from Mediterranean specialties, such as pita and hummous, to knishes and cheesecake, to full-course dinners. Despite its size, the bazaar still functions on volunteer womanpower and the members, geared to assembly line techniques, are still able to produce delicacies with that hamishe ta'am. So come down to the Automotive Building on Wed., Nov. 3 for a taste of food like mother used to make, and incidentally, some fantastic bargains too!

* * * * * *

November 8 will be officially proclaimed "Celebration 75 Day" by Mayor William Dennison. That is the 75th anniversary of the Toronto section of the National Council of Jewish Women. The ceremony, to take place at 2 p.m. in Nathan Phillips Square will be the kick-off for a year of special programing and fund raising. Invitations have been sent to all leaders of all women's organizations in the area.

Additional news from the council - the current School for Citizenship Participation, which opened on Mon., Oct. 18 will explore "Our Just Society - Just for Who?". All courses will meet on Mondays from 1:15 to 3:15 p.m. at the Council House, 4700 Bathurst Street.

* * * * * *

Congregation Habonim, 12 Hollaman Rd., extends an invitation to attend their Sabbath evening service Oct. 29. Mr. J.B. Salsberg will be the guest speaker. His topic - "Yiddish in the Cultural Pattern of Jewish Life." An Oneg Shabbat will follow.

* * * * * *

Jewish vocational and rehabilitation counsellors from throughout North America will meet in Toronto Oct. 27 to 29 to examine the effects of the social and economic changes of the current decade on the Jewish communities they serve.

The group will be addressed by Dr. Albert Rose, director of the University of Toronto's School of Social Work and Dr. Norman Kagan, Professor of Education at Michigan State University. They will also tour the Metropolitan Toronto Jewish Vocational Service Tycos Dr. facility and hear a presentation by Dr. Hy Day of York University on the role of leisure in contemporary living.

* * * * * *

The Parents' Association of the Associated Hebrew Schools invites the community to attend their opening meeting on Tues., Oct. 26 in the Auditorium, 3630 Bathurst St. The topic, "The New Jew" will be presented by the following panel: Rabbi Michael Stroh, Temple Har Zion, will discuss the New Jew in religion - the future of Judaism, its customs and beliefs; Albert Appelbaum, member of the Jewish Defense League will discuss the New Jew in Ideology - why the need for the JDL; David Sadowski, member of York University Jewish Students Federation and chairman of the Student Council for Soviet Jews will discuss the New Jew on campus - what are the Jewish students looking for?

Jokers Hill provides colorful setting for informal gathering of dedicated group

by Miriam Herman

Dark storm clouds scudded across the sky as we reached Joker's Hill Farm, the weekend retreat of Mr. and Mrs. Murray Koffler.

As the car climbed up steep gravel roads, we rose higher and higher until we had a startling view lit by the sun on the horizon, illuminating a rich panoply of red and gold autumn leaves still wet from the recent rain.

It was Saturday evening, Oct. 9, and the Kofflers were entertaining at a buffet dinner in honor of Professor Israel. Dostrovsky, vice president of the Wiezmann Institute of Science. They met Dr. Dostrovsky, who serves as chairman of Israel's Atomic Energy Commission, in Israel last summer and had been guests aboard his 26 foot boat, sailing the Mediterranean. The Israeli scientists was in Toronto for the first time visiting his son Jonathan who is a PhD. candidate at the University of Toronto and to renew acquaintances with his Toronto friends.

It was an evening of elegant informality. In the dining room Thanksgiving and Sukkot themes prevailed. The table was laden with casually arranged heaps of fruits of the harvest season. The colors and textures of the pumpkins and gourds banked in the bay window and the corners of the room harmonized with the golden sheaves of corn that stood in the doorway.

Among those present were Mr. Amnon Barness, California industrialist; Mr. and Mrs. Isidore Pollack of Quebec; Professor Leo Yaffe, head of the department of chemistry, McGill University; Dr. Stephen Barber of Montreal, executive director of the Canadian Society for the Weizmann Institute of which Mr. Koffler is national president; Mrs. Samuel Zacks and her brother and sister-in-law Mr. and Mrs. Aria Ben Tovim; Mrs. Harry Davidson; Rabbi and Mrs. Stuart Rosenberg; Mr. and Mrs. Ray Wolfe; Mr. and Mrs. W. B. Herman; Mr. Maxwell Goldhar (whose wife was in Florida with her ailing mother); Mr. and Mrs. Kenneth Kelman; Mr. and Mrs. Albert Latner; Mr. and Mrs. Irving Frisch; Mr. and Mrs. Irving Sussman; Mr. and Mrs. S.C. Cooper; Mr. and Mrs. Samuel Posluns; Mr. and Mrs. Nathan Silver; and representing the younger set, Leon Koffler and Jonathan Dostrovsky.

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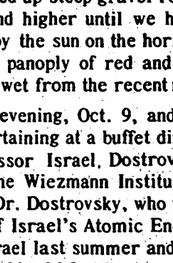

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Pious Jews carrying Torah scrolls during the second Simchat Torah celebration in front of the Municipality Building in Tel-Aviv.

Organizations and People

...about people

Murray B. Koffler

Murray B. Koffler, distinguished communal leader, will be the chairman of the Toronto Negev Dinner honoring John W.H. Bassett at the Royal York Hotel on Dec. 1. The banquet is under the sponsorship of the Jewish National Fund. Serving with Mr. Koffler as associate Negev Dinner Chairman are: Sydney C. Cooper; Abraham J. Green; W. Bernard Herman, Q.C. and Sydney L. Robins, Q.C.

* * * * * *

This year's Jewish recipient of the Canadian Council of Christians and Jews' Humanitarian Award is **Isaac Siskind** of London, Ontario. "Ike," who is known as the "innkeeper of the Holiday Inn" has long been active in the Jewish community, both on the local and national scene. The presentation will be made at the 25th Anniversary Banquet on Mon., Nov. 1. The other recipients are John C. Lockwood, president of Lever Bros. and Thomas G. McCormack, president of Dominion Stores.

Monroe Abbey

Monroe Abbey, president of the Canadian Jewish Congress and Sol Kanee, chairman of the national executive, left for Paris to attend the World Jewish Congress special session under the chairmanship of Nachum Goldman. On the agenda - the plight of Soviet Jews, situation of Jews in Arab countries and questions resulting from West Germany's reparations to Jews.

* * * * * *

Toronto's Shomrai Shaboth Congregation will observe the Yartzeit of **Rabbi Joseph Weinreb** on Sat., Oct. 23. Rabbi Weinreb was the first Orthodox rabbi in Toronto, arriving here before the turn of the century.

Mr. and Mrs. Henry Bochner will act as hosts at a special Sholosh Seuda given on the Sabbath of the Yartzeit.

A Sium on Mishna-Seder Nezikin- will take place at 5 p.m. at the Shomrai Shaboth Congregation, where Rabbi Gedali Felder will deliver the Traditional Hadran.

* * * * * *

Dr. Theodore Meron, the new Israeli ambassador in Ottawa, and Mrs. Meron were feted at a reception on Mon., Oct. 18 at Beth Tzedec Synagogue on the occasion of their first visit to Toronto. The reception was under the auspices of the United Jewish Welfare Fund-United Jewish Appeal.

Murray and Sara Sandler were recognized for their 25 years of service to Holy Blossom Temple at Sabbath services last Friday evening. Mr. Sandler has been a teacher and department head in the Religious School and is presently the registrar of the Youth Academy. His wife, the former Sara Barkin of the well known musical family, is a member of the Temple choir. Her brother Cantor Jacob Barkin came in from Detroit, Michigan to participate in the program.

Shmuel Agassi

The arrival of the new Shaliach-leader, **Shmuel Agassi,** from Israel to Montreal, was greeted with interest by the Bnei Akiva youth movement which is affiliated with the Mizrachi-Hapoel Hamizrachi movement. Mr. Agassi, a 27 year old sabra, is a lieutenant in the Israeli defense forces in charge of education, and for the last three years has been director of the religious youth village of Aliyat Hanoar near Haifa.

* * * * * *

J. John Shulman is to be honored by the Council of Jewish Brotherhoods which represents 18 brotherhoods in the area. As founding president, he will be presented with a scroll at their 16th annual dinner on Nov. 15. This is the first time the Council has made a presentation of this kind. Incidentally, Mr. Shulman was recently appointed an honorary director on the board of the Big Brother movement.

* * * * * *

General Uzi Narkiss

General Uzi Narkiss, World Aliya Director for the Jewish Agency will speak on "Israel - the core of Jewish hope" at a public meeting on Sat., Oct. 23 at 8:30 p.m. at the Borochov Centre under the sponsorship of the United Labor Zionist Movement. As commanding officer of the central military region during the Six Day War General Narkiss was in charge of operations in the Jerusalem area. Now retired from the army, he has been appointed Director-General of the department of Immigration and Absorption at the Jewish Agency.

* * * * * *

Ambassador Meron (centre), discusses 1972 Jewish Appeal-Israel Special Fund campaign with Jack Rose (left), chairman of the planning committee and Phil Granovsky, 1972 campaign chairman. The ambassador was introduced to the Toronto Jewish community at a reception in the Beth Tzedec Synagogue arranged by the UJA, the United Jewish Welfare Fund, the Canadian Jewish Congress and the Federated Zionist Organization of Canada.

Four Jewish members join new Winnipeg city council

Four Jewish candidates were among those elected as members of the new "Unicity" Council Oct. 6 to take over operation of the new enlarged City of Winnipeg on January 1, 1972.

The Jewish aldermen-elect are:

Lawrie Cherniack, a project consultant with the University of Winnipeg Institute of Urban Studies. Mr. Cherniack is the 25 year old son of Manitoba's Finance Minister Saul Cherniack. He was elected on the NDP ticket in his first bid for public office in Bannantyne ward, part of the core area of the city where he has been working.

D.A. (Abe) Yanofsky, Mayor of West Kildonan, one of the 12 suburban municipalities amalgamated with Winnipeg, was elected in his home ward of Garden City, with the endorsement of the Independent Citizens Election Committee. Abe Yanofsky is the well known Canadian chess master and a practicing lawyer.

Morris Kaufman, another newcomer to public office was elected in the Grant Park ward of South Winnipeg (River Heights) now designated part of the Fort Rouge Community area in the new city structure. Mr. Kaufman is a member of the western region executive of Canadian Jewish Congress and serves as chairman of the Action Committee for Soviet Jewry. He is a partner in the law firm headed by Abe Yanofsky and was also elected on the ICEC ticket.

Joe Zuken, a member of the outgoing Winnipeg City Council, and well known as the only communist in public office in Canada, was elected to the new Council for the Cathedral Ward of the St. John's community area of North Winnipeg. Mr. Zuken was on the slate supported by the Winnipeg Tribune, as were Cherniack, Yanofsky and Kaufman.

In the election for school Trustees in the various school division elections which took place at the same time, six Jewish candidates were successful, five of them in the West Kildonan area of the Seven Oaks School Division and one in Ward three of Winnipeg School Division. (The School Division boundaries have not yet been changed.)

Those elected in West Kildonan include incumbents Jack Raber, Avrom Kushner and Sara Tregebov and newcomers Benjy Levin and Bertha Arnold.

Mr. Levin, age 19, is the youngest candidate elected to office. He is a third year honors student at University of Manitoba and a member of the university senate and board of governors. He ran as an independent.

Mrs. Arnold is a division director with the United Way of Greater Winnipeg and a former resident of Vancouver and Montreal. Gloria Mendelson, a 25 year old school teacher, was elected a trustee for Winnipeg School Division ward three. Mrs. Arnold and Mrs. Mendelson ran as NDP candidates.

Program for Jewish elderly financed by United Community Innovation Fund

A grant of $11,000 to the United Jewish Welfare Fund has resulted in the establishment of a unique program to be administered by the Community Services Function division, it was announced by Donald Carr, president of the UJWF.

The program, called the Co-ordinated Services to the Jewish Elderly, aims to enhance the quality of life for non-institutionalized elderly residents of the Jewish community by co-ordinating existing services and developing new ones. It is estimated there are close to 8,000 elderly trying to make it on their own outside of old age or nursing homes in Toronto's Jewish community. Of that number, it is reliably reported that no more than 1,500 are participating in existing recreational and cultural programs.

To cover recreational, cultural and educational activities, the program will also be geared to specific individual and supportive services. It will be evaluated at regular intervals and may serve as a model for services to the elderly throughout Metro Toronto.

The United Community Fund, which granted the financial assistance, call the program "a most exciting response to the challenge of our Innovation Fund."

Cooperating in the project are the Baycrest Centre, Jewish Family and Child Service, Jewish Vocational Service, New Mount Sinai Hospital, the YM-YWHA, the National Council of Jewish Women, Holy Blossom Temple, Adath Israel Synagogue, Beth Emeth Synagogue and Workmen's Circle Social Club.

The need for the project was pointed up in the report of the Health and Welfare Needs and Services of the Jewish Community, issued in 1969 after a three year study. The report emphasized that older people should live independently in the community, if at all possible and recommended a coordinated non-institutional program.

The UJWF accepted this recommendation as a top priority need and with the assistance of the UCF grant has been able to get the program under way.

Barrie D. Rose is chairman of the Community Services Function while Michael Scheinert has been appointed director.

Ruth Kahana

Woman lawyer speaks to special bond group

When you need a lawyer, it might be a sound idea to choose one who in addition to being brilliant, is young and attractive. And it may be another expression of Israel's genius that when their Labor Ministry needed a lawyer, they selected one who is all of the aforementioned. Her name is Ruth Kahana. Her job with the Ministry is Deputy Legal Advisor. In addition to working on legislative matters, she represents the Ministry on a variety of committees in the Knesset.

A city-born Sabra, Miss Kahana grew up with the state and is a product of its education and its life. She lived in a kibbutz for a year, was drafted into the army and served for three and one-half years, winding up with the rank of lieutenant. She practiced Criminal Law for seven years and lectured at Tel Aviv University, and Hebrew University, before joining the Labor Ministry.

Ruth Kahana will spend a busy two days in Toronto addressing three special events on behalf of the Israel Bond Drive. The first meeting will take place on Mon., Nov. 1 at the home of Harvey Hecker when the guests will be friends and colleagues in the Accountancy profession, participating in an advance effort for the First Annual Dinner of the Accountants' Division taking place on Nov. 23. Guest of honor on this occasion will be William Eisenberg, prominent member of the profession and well known communal leader.

Members of the Women's Division of State of Israel Bonds will have an opportunity to meet and hear Ruth Kahana at a "Fashion Festival Prelude Luncheon" taking place on Nov. 2 at the home of Mrs. Nathan Reiber.

Mr. William Eisenberg will be host at a Bond Reception at his home on Tues., Nov. 2 when Miss Kahana will address another group of Accountancy Division Bond supporters. All-out efforts are being mounted to make this first annual Dinner of the division a pace-setter for the entire community on Israel's behalf.

Toronto's Jews Will Demonstrate

For Their Soviet Brethren

MONDAY OCT. 25

Assemble at Leslie and Eglinton

(Serena Gundy Park) at 6:30 p.m.

for march to Ontario Science Centre

Board Eglinton East, Bayview, or Lawrence East buses at Eglinton subway terminal

(continuous vigil from 6 p.m. Sunday Oct. 24)

Student Council for Soviet Jewry associated with **Canadian Jewish Congress**

Action Committee for Soviet Jewry

Editorial page

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HEBREW CALENDAR

3 Cheshvan Sidra: Noah Candlelighting: Toronto 6:05; Montreal 5:39

"Making it"

The rank of colorful characters

There have been a number of articles about Jews in the Toronto press this past year. Some were about activities in which Jews predominate, neighborhoods in which Jews lived and several involved "penetrating" profiles of some of our better known Jewish citizens. You may recall some of them.

In a similar vein, the October 16 issue of the Globe magazine contains a story by Jack Batten titled "Spadina - home of the needle trade." Early in the article, Batten reports on the conversation between two Spadina Ave. manufacturers agents that goes:

Purple Shirt:

"Seventeen straight years I close down my showroom for July. This year I stay open. I can't stop selling garments."

Crimson Tie:

"You're telling me news? This summer I ate so many fast lunches at Darlings I smell like the special."

Batten's ear for dialogue is probably good. He has probably caught the intonation, the accent and the quality of the language used by many who work at Spadina and Adelaide. But there is a quality about the article that nevertheless arouses discomfort.

Batten's article is a serious effort to describe the needle trade and its vagaries. The vernacular dialogue lends color and spirit to the article. Batten is not attempting to denigrate Jews - yet somehow he succeeds in doing so.

There is a feeling abroad in our community that "Jews have made it." There is a series of signs supposedly indicating our acceptance in Canadian society which are regularly ticked off and marshalled as proof.

We do have six members of parliament. We do have a supreme court judge. We do have a Jewish cabinet member in Quebec's National Assembly and in two provinces the leaders of major parties (out of office) are Jewish.

Our doctors no longer suffer the exclusion that once prevailed nor are our children prevented from receiving a higher education by a **numerus clauses.** On the whole, the community is affluent and secure. On the whole, things are good.

But there is something about the articles which have appeared this past year which suggests that we are not yet there - that our acceptance is still partial.

We have achieved the rank of "colorful character!" We have become part of that curious, exciting, talented, gutsy group of innovative people who come from nowhere, haven't gone to the best schools or inherited wealth, who contribute so much to the texture of Canadian society.

Talented, colorful, exciting - but not always likeable. Some of the articles suggest that their subjects are a little less than tasteful, a little more than generous.

It is interesting that the most applauded of Jewish writers in Canada should be Mordechai Richler whose Jewish characters are generally portrayed as gross, insensitive, over-sexed, exploitative and "anti-goy." ("Richler is so real!" a Bishop Strachan graduate once exclaimed.)

What is operating is **not** anti-Semitism. Certainly not, if one regards anti-Semitism as a phobic hatred of Jews. But there is unquestionably a wide, evident streak of condescension that shows that Jews have not yet made it all the way.

Oversensitive? Hell, yes!

Phantom jet

Dayan defense budget disputed during lull

by Nechemia Meyers

Despite the Egyptian President's crescendo of threats to renew hostilities in 1971, "the year of decision," Israelis are debating - for the first time in living memory - the possibility of cutting their defense budget. One of those who has spoken out most strongly for a reduction in military spending is, surprisingly, the former Director-General of the Ministry of Defense, Moshe Kashti. Kashti, now General-Manager of the Zim Shipping Company, says that it should be possible, over the course of three years, to cut the military's share of Israel's gross national product from 25 to 20% (which would still be several times larger, percentage-wise, than other Western countries). It has become necessary, he believes, to divert some funds from defense to the solution of internal problems, which are now even more dangerous than external ones. Of course Kahti wants to have his cake and eat it too: the defense budget should be reduced, he declares, without weakening Israel's strength now or in the future.

While Finance Minister Pinhas Sapir has not spoken out publicly on the subject, he is reliably reported to favor a cut. Defense Minister Moshe Dayan, in the course of a recent newspaper interview, said that his ministry would not initiate a reduction in spending, but would accept one if it were decided upon by the Government. At the same time, he warned against the consequences of such a reduction at a time when so much money was being spent on basic military investments that would bear fruit over a long period.

Pinchas Sapir

Influential Hebrew University economists Patinkin and Michaeli have been in the forefront of those demanding a cut in spending by the military. Prof. Patinkin argues that, while there is no such thing as too much defense, it is still necessary to set an arbitrary limit on defense spending, and the present level may not be the optimal one. Prof. Michaeli bases himself on an analysis of the economy, which, he says, cannot sustain the current rate of military expenditure. He warns against allowing Defense Ministry planners to decide how much money they should have, for while they are certainly experts in their own sphere, they are not qualified to determine the overall needs of the economy.

The entire discussion has an air of unreality in that it is based on generalities; no one is in a position to prove that a cut can safely be made in spending on Phantoms, fortifications or anything else, for the internal structure of the defense budget is a well kept secret. Critics either speak vaguely of military establishment waste or say that social needs must take priority at this time over defense needs. Such an argument gains particular strength against the background of the past year's social unrest.

Knesset Finance Committee Chairman Israel Kargman promises that his Committee will make a supreme effort to reduce defense spending when it takes up the 1972-73 budget. However, he adds, it should be remembered that the border quiet of the last 13 months is largely the result of such spending, past and present.

And so the argument goes on. However, should Sadat carry out his threats, it would become no more than academic. If shooting begins again along the Suez Canal, and perhaps elsewhere as well, military costs will have nowhere to go but up.

ask the rabbi

Rosh Hashana liturgy honest

1. The passage immediately following the Unetane Tokaf prayer on Rosh Hashana and Yom Kippur, beginning with the words "As for man, he is from the dust . . ." seems to present a picture of gloom and despondency for mankind in contrast to the spirit of optimism exemplified in the Haftara of the second day of Rosh Hashana. Would you comment on this?

RESPONSE:

A characteristic feature of the Rosh Hashana and Yom Kippur liturgy is its complete honesty. Unless we are to view life with rose-colored spectacles we are bound to acknowledge the truth of man's insignificance and mortality as described in the hymn to which you refer. Life's tragic dimension can hardly be overlooked at a season of the year devoted to deeper reflection on life's meaning.

In his recently translated "Star of Redemption," Franz Rosenzweig understands the kittel, the shroud, word by worshippers on Yom Kippur, as a reminder that each man dies alone and has to give his own personal account of his deeds before the throne of God. Yet there is no ultimate despair and in this sense Judaism is optimistic.

For all the hymn's stress on the gulf between God and man it is still suggested that there is a point of comparison, that man can be God-like. The hymn, in fact, leads into the Kedusha which speaks of the praises offered by the angels. As the rabbis say, man is higher than the angels. Because of his frailty, when he does rise it is to the greatest heights.

As Pascal said, man is a reed, but a thinking reed. The truth is that there are two complementary moods in the liturgy of these days: the one dwelling on man's lowly nature; the other sounding the note of man's potential greatness and glory. It is the old story of the Chasidic teacher, who said that man must have two pockets, in one a slip of paper having the words "I am dust and ashes" and in the other a slip reading "For my sake the whole world was created." When he is in danger of succumbing to pride he should take out and read the first slip. But when he is tempted to yield to despair it is the second slip that he should take out and read.

letters to the editor

Dear Editor:

Some readers of the third part of my article on the Toronto Jewish Community Council question have complained to me about two matters (I'm sure there are others):

1. The headline "Congress is not a potent force in the community today." Of course, I had nothing to do with using the headline. I, too, complain. My statement in the article was that Congress is not the potent force in the community today. That is tremendously different from the distortion in your headline.

2. When decrying the inactivity of Congress in many fields, in my reference to the Educational and Cultural Committee I took licence to express myself in what now appears to be unfortunate language. I seemed to imply that the Committee did very little. I am fully aware of the Committee's work, including Music Month, Book Month, the Warsaw Ghetto Memorial (all mentioned by me in the same paragraph), Adult Education and its other many involvements. My comment was not intended to be a denigration of it, or of Dr. Joseph Klinghofer, its guiding professional. My high esteem of Dr. Klinghofer remains unabated and I know of no member of the Jewish "civil service" who has rendered, and continues to render, better or more dedicated service. Thus, my public apology.

Donald Carr

Dear Editor:

This is being written in response to the recent proclamation by the 'silent Jews' in your newspaper. Now that they have echoed the Christian monologue, they can return to their previous obscurity. Toronto Jewry can well survive without this type of "concerned, community-conscious" personalities.

The public school system is not a Protestant school system. It is a system established to provide general studies education, free to all persons, regardless of religious or other affiliations, who wish to avail themselves of a purely non-sectarian type of academic education, in this province.

Those of other religious persuasions, who appreciate the necessity and importance of having their children educated in a school system where religious and/or ethnic education is taught together with a secular program, must now fully appreciate the baseless arguments of those who oppose government financial assistance for the secular portion of this type of education. Are we really to believe that the provincial government is going to control the type of secular education in parochial schools, more than they do right now?

Is it true that the Toronto Jewish community can provide the funds for Jewish education. We, who are paying doubly for education, must now begin to assert our own pressures, and help in the decisions that are made in various financial committees of charitable foundations, in order to determine more justly which priorities are necessary for Jewish survival, and the priorities for which Jewish charitable donations are spent.

The arguments of these "silent voices" can be used against them. Is there any need for the Toronto Jewish community to support through the UJA, certain "Jewish" institutions that serve the entire Toronto community - not just the Jewish community? Do some of these agencies and organizations, at great expense to the entire Jewish community, not exist just for the glorification of some "great white father," who wishes to wallow in the glory of his own self-esteem?

The expenditure of money collected from Jews for charitable purposes, must be done under the instructions of persons who understand "Yiddishkeit". Let us hand over the reins of control of these agencies to the Government or other non-sectarian agencies, and let them find the money from general charitable funds. And Jews should contribute to these funds as responsible citizens of this Province.

Jews who appreciate the importance of Jewish education for their children are demanding one thing only! The Government of Ontario **must** provide and pay for the secular portion of our children's education! We will provide the facilities; we will supply the buildings and students; we will pay for their maintenance and supply the funds for Jewish education.

If the Protestants wish to have their children receive Protestant religious education, then let them build their own buildings (at their own expense); let them provide the teachers and equipment for this (at their own expense). They may not use my money, to teach their children anything more than an academic or professional general studies program, that is non-sectarian. In the same way, I don't want their money to teach my children anything more than that. I demand that part of my tax dollars, that go for education, is to be used to pay for the secular portion of my children's education in the school system, approved to meet Ontario standards, where I know that they will get the best value for my dollar.

Yehudi P. Shields
President, Toronto Branch
Assoc. of Orthodox Jewish Scientists

Question Jerusalem program

Radical youth challenge Zionist establishment

The Jewish student has shown a remarkable capacity for dedication. When the civil rights movement was in its heyday in the United States, thousands joined the ranks of those who went south to Alabama and Mississippi. When the New Left arose, breathing revolution and challenging authority on the campus, a remarkably large number were of Jewish origin. When the peace movement arose, again, Jewish students were frequently in the vanguard.

There was anxiety within the Jewish community that such dedication and enthusiasm would be squandered - used up on causes remote from the central core of Jewish existence. There was bitterness, when the New Left turned viciously anti-Zionist and appeared to be making common cause with the Arabs, the Stokely Carmichaels and Eldridge Cleavers.

Then a new phenomenon arose on our campuses. A group of radical-Zionist students challenged the New Left, out-debated and out-organized them. They published journals which left adults uncomfortable, but provided a new focus for ideological activity for Jewish students and in a sense, saved campus youth for Judaism and Zionism.

The adult community could readily accept the Zionism of such groups, and they could until recently, wink at their radicalism.

The radical Zionist students in Montreal, and in other communities around the world continued to regard their radicalism with the same fervor as they did their Zionism. As a result, they have now levelled their own attack on the Zionist establishment and criticized the controversial voting procedures being employed to elect delegates to the World Zionist Organization conference in December.

The Other Stand, the journal of the Montreal radical student group recently announced that it disavowed the **Jerusalem Program** as an "insufficient Zionist document." They stress the importance of the December conference because "this meeting will define Zionism for many years to come." They question the merit of the one dollar Zionist membership drive.

"It is very important for the image of the W.Z.O. that many people sign the **Jerusalem Program** (to) suggest the Zionist movement is both strong and popular . . . a good showing among students would help undermine the popular belief that older Jews support Israel and younger Jews are either indifferent or hostile."

The students continue their criticism by stating, "The conference will be ideological only in title as the voters do not choose between ideologies but rather between candidates who have not been mandated to represent any ideological position. In fact the conference might mark the end of the Zionist organization as an ideological movement."

As an alternative, **The Other Stand** group has published its own program and is now soliciting support from other youth organizations. In essence, they are not rejecting the **Jerusalem Program,** they simply consider it inadequate for a meaningful Zionist movement. They insist on the necessity for an ingathering of the Jewish people in Israel, the intensification of Jewish education in the Diaspora, the right of self-determination of all people and the right of the Palestinian Arabs to their own state. They see Zionism as a national liberation movement of world Jewry, and seek the same privileges for all people.

The establishment, for the present, does not appear to be trembling before the onslaught, but it is a good omen when the young in a movement demand more commitment from the adults rather than less. We have not experienced this for some time in our Jewish life.

Opinion

J.B. presents own awards

by J.B. Salsberg

In this rather shabby world beautiful people do not grow in every back yard. Nor do beautiful events occur frequently. When they do make their rare but blessed appearances they should not go unnoticed, unacknowledged and, yes, unsung.

Mind you, what constitutes beauty - in people or events - has no universally accepted standard. It may very well be true that beauty is only in the eyes of the beholder. If that be the case then I take the risk of exposing myself - and in public too - by selecting three of my recent involvements that deserve, in my opinion at least, the most honorable mention.

It used to be that special occasions called for orchids. But our own delicately aromatic Etrog has become the symbol of honorable recognition so here, on a silver platter, I present:

1. Etrog the first goes to the nicest, most beautiful young Jewish people in Toronto.

They made their appearance, those beautiful young people, (admired and accompanied by some adults too) on that rainy evening of Sat., Oct. 9 to participate in the Simchat Torah event.

Our fathers and grandfathers celebrated Simchat Torah quite differently. But the inspiring Jewish youth of the Soviet Union (from there of all places!) gave that ancient, form-fixed and most joyous of Jewish holidays a new format and new dimensions. It spread like wildfire throughout the major centres of the Jewish world, this new form of national assertion, national re-dedication and national solidarity. Most glorious is the fact that it is mainly a youthful happening.

They came in the hundreds to Queen's Park on the chosen evening. They came from the entire spectrum of Jewish life; from the labor Zionist Habonim (in a truck) to the students of the Associated; from York University, the University of Toronto and from the many high schools of the city. They came in yarmelkes and without them, in crew cuts and in the locks of biblical times.

They and their elder companions marched in the rain with burning torches in their hands to City Hall Square. They joined the hundreds who waited there, they spoke and listened to the brief addresses and they danced in the rain with joy in their eyes.

To them, to our beautiful vanguard youth, an Etrog!

2. Etrog the second goes to the pioneering Peretz School, which is now celebrating its 60th anniversary.

Our Toronto Peretz school, established by the Workmen's Circle (Arbeiter Ring), was the first secular, Yiddish school to be established on this continent. After World War I it was perhaps the largest single Jewish educational institution in our city. Thousands of pupils were graduated from their central and branch schools.

The Peretz School was not intended to be a religious educational institution. It was founded and nurtured by the early immigrants who were imbued with idealism, with visions of a better world and with dedication to Yiddishkeit of a secular type and to the perpetuation of such a Yiddishkeit. The essence of this educational and social philosophy was implanted in the hearts of the graduates from that school and they are now among the finest members of our community.

The maintenance of the Peretz School is an act of self-sacrifice that is bordering on heroism. This is particularly true since our Welfare Fund unpardonably denied them their due share of support. Regardless of preferences in the area of Jewish education (and they are most varied) the Peretz School has earned the undivided respect (yes, and equal support) from the entire community.

To the Peretz School, on its 60th anniversary, an Etrog!

3. The third Etrog to a Jewish building firm.

"Now wait a minute, uncle Eliezer, don't jump to conclusions. I haven't become a spokesman for, nor a champion of the builders or any other entrepreneurial group. So, please uncle Eliezer just listen to me."

As is generally known I claim no qualifications nor rights, to pass judgment on religious matters in general and on Halachic matters in particular. I consider that area to be reserved for the rabbis and for the conscience of the individual. Nevertheless, as my uncle would say, there are moments...

One of the largest downtown construction projects is now in progress. The builders are, not unlike a number of others in that field, of the orthodox sector of our community. I noticed, as a pedestrian, that the project was not in operation on certain Jewish holidays. Was it a strike, perhaps? "No," explained the watchman at the gate, "there is no strike on the job. It is closed because of a Jewish holiday."

I smiled, when I heard it for it confirmed what I thought to be the case. The firm involved? I suspect that the principals of that firm and I would disagree on the widest possible range of Jewish thought. But their action made me feel very good, even grateful. How often do we find consistency now-a-days?

And so, without passing judgment, opinion or bias I offer the third Etrog to that building firm.

"Okay, uncle Eliezer?"

Christian professes universal tie with Israel

Recently, Alderman Horace Brown was swept up in the enthusiasm displayed by his friend Al Latner, Chairman of the Israel Bond campaign. Eager to make a contribution he wrote Latner saying, "I would be happy to the Bond Drive for Israel succeed beyond even your own expectations . . . I have put down the attached thoughts which you can use if it will help you in the drive." The text follows:

I am not Jewish.

I have not been to Israel.

Much of my culture stems from the Arab world - alphabet, numerals.

My life is reasonably snug, hedged about, defended.

Then why should I care about a fleabitten patch of sand where there seems to be nothing but trouble and turmoil?

My whole being, I suppose, has its roots in the mystery that is Israel, the land I knew in my childhood as Palestine. While it is one of the newest of nations, Israel has given my a quality I would not have otherwise have possessed. It is the homeland, the return, the place where the tenets and principles by which I try to live had their struggling beginnings.

It is the land of Moses and of Jesus, of David and Ben Gurion. From its scattered tribes has come much that is the best of our civilization. It gave me Einstein and Freud. Its seed has been one of genius.

I care about Israel, too, because I am guilty. As with everyone who is not Jewish, I must share the impossible burden we have placed upon the Jews. The history of blood and fire and gas is one for which I and all my kind are responsible. If the centuries cry out for absolution, I must cry with them.

There is something about Israel that makes me proud to be a human being. It could happen only as a miracle, but the miracle came to pass. Where there were once deserts, it is now green. Where there was hopelessness, there is now hope. The lives of millions have paid for its existence.

Israel is not perfect. I could wish it would do more for the refugees of Palestine. But I do know that it exists, that it is ringed, that it is determined to live, and that its fighting heart beats with a fierce love of freedom known only to those who have for so long not been free.

I am not a Jew.

I have not been to Israel.

But I am proud that there are Jews.

And I am proud that there is Israel.

May they flourish.

Shalom!

Confusion marks canine choice

by Ephraim Kishon

One evening, not long ago, my wife decided that the children wanted a dog. I categorically refused.

"Again?" I asked. "We discussed this before, didn't we?"

"Only on a trial basis." Thus the woman, "For the children."

"Naturally. But afterwards we'll get attached to it and won't be able to get rid of it . . ."

The woman had a few talks with the children and as a result Amir and Ranaha broke into wild sobs, viz, Daddydogdaddydog. A certain compromise appeared on the horizon:

"Okay," I said, "I'll buy a dog. Which kind?"

"Pure-bred," my wife said. "With a pedigree."

From this I understood that she had already consulted the neighbors who own the monsters making the neighborhood unsafe. And indeed now I remember for the last few days they had looked at me pityingly.

"I am not interested in a big dog which will turn the whole house upside down," my wife continued the briefing, "nor in a little dog, it is disgusting. I also heard that young dogs pee on the carpets, and old dogs have asthma. So one has to be very careful about the pedigree: an anatomic body-build, straight legs, pigmented jaws and the main thing; uncurled hair. In short, what we need is an obedient dog with a sharp bark, the quiet, non-chewing, non-dirtying, and under no circumstances a bitch because they are in heat twice a year. I also don't want a male dog because they chase the bitches, but a purebred dog whose ancestors were registered for several generations with a reputable veterinary, because only these are worth the price one pays for them . . ."

"All right," I said. "So this is the dog the children want?"

"Yes. Go and look around. But for God's sake don't buy the first dog they offer you."

* * * * * *

So I upped and went to town looking for action. On the way, out of habit, I went to the Post Office in order to buy a new postal rates booklet and stood in line in front of a man with a severe cough. Apparently he noticed that I was worried because he asked me if I was looking for a dog. He said he had one just around the corner from the Post Office, in his garden. I went with him, and we found among the bushes in a used shoe box a pup with curly hair, bow legs and a black nose with a lot of pink spots. The dog was feeding on its own tail and as soon as he spotted us he jumped up at me and licked my shoes with gusto. I became attached to him right away.

"What's his name?" I asked.

"Who knows?" Coughs answered. "You can have it."

"Is he purebred?"

"What do you mean purebred?" The man flared up. "This dog is made up of quite a few breeds, so for me he is very purebred. The main thing is he barks. Do you want him, or don't you?"

I saw that he was angry, so I agreed. Also, as I said, I had become attached to the dog.

"How much do you want for him?"

"Nothing. Only take it away."

He wrapped up the pup in a newspaper, pushed it in my hands and shoved us out of the garden. But I had hardly gone two steps when I suddenly remembered my wife and drew up short. This - it flashed through my mind - this is not exactly the dog we had discussed only a few minutes ago. What's more, should I bring it back home, both of us would be kicked down the stairs. I looked at by purchase, inside the newspaper: he trembled slightly and only his top protruded from yesterday's news. Then I realized that as a matter of fact he had a pink nose with black spots. No, this wouldn't pass muster at home.

I hurried back to the coughing man.

"I am not going home now," I lied. "I'll fetch him later on in the afternoon."

"Listen," the man puffed, "I'm ready to pay you a few pounds . . ."

"That won't be necessary. I have already become attached to him. I'll fetch him soon, don't worry . . ."

* * * * * *

"Well," the woman asked. "Any luck?"

This was a very primitive trap, I must say.

"You don't buy a dog as quick as that," I said coolly. "I consulted several experts today and they offered me a few Scotch terriers and a Rattler, but they were not purebred enough for me . . ."

I was not quite sure whether a breed called "Rattler" really existed, but somehow it sounds very credible. To tell the truth, I am not quite sure what "pedigree" means either. What is pedigree? A diploma? Front teeth? Inspector Pedigree . . .?

Anyway, the wife saw that I am taking the dog-buying business very seriously. This calmed her. After all, the main thing was not to buy the first dog offered.

"No need to hurry," she remarked. "After all, how many times in a lifetime does one buy a dog?"

"Of course," thus I. "I've seen a few ads in the newspaper, tomorrow I'll go and make a few cautious inquiries . . ."

Next day I went straight to the beach and frolicked about in the waves. I even played a few games of beach tennis with the lifeguard. At lunchtime, on the way home, I made a quick visit to my dog at the coughing man's and had fun with him for a few minutes in the garden. He was very happy to see me, the dog, and licked me all over and then I noticed that even the topography of his tongue was very indistinct. This dog has not a single pigment of nobility in him, I sadly decided. How will I bring him home?

"Tomorrow," I said to Coughs, "tomorrow it's a sure thing. We are getting anti-rabies shots today, the whole family, and day after tomorrow we'll be safe."

* * * * * *

"The ads in the paper are not worth the ink they were printed with," I related to the wife. "They are offering me all sorts of mongrels. That's not for me."

"Still," the woman asked, and her inquisitive eyes were sweeping my tense features, "what have you actually seen?"

She forgot that I am a poet of sorts.

"I have seen a Yorkshire poodle, not bad at all, in Ramat Gan," I told her dreamily. "But his pedigree reached back only four generations. Besides I couldn't get rid of the impression that several of his sisters and brothers were inbred."

"So what?" thus the wife. "That's quite natural with dogs."

"Not with me!" I raised my voice. "With me the word pedigree still has a precise meaning, if you don't mind. Either I'll find us an aristocrat, or else the hell with it."

It's a well known fact that a high position raises your status in the eyes of the onlookers. The wife, too, looked at me with new admiration in her eyes, the like of which I have never seen before.

"Maybe you are right," the little one whispered. "To tell the truth, you surprise me pleasantly. I thought you'd bring home the first dog that would cross your path."

"You see?" I berated her, almost choking with fury, "we have been married for 12 years and you still don't know me! If you have to know, I am driving to Haifa tomorrow morning to consult with Dr. Manczel, who is the number one expert on German Shepherd dogs."

Next morning I took leave of my family and went straight to Max. So help me, he's a real nice dog. He literally jumped at my collar out of sheer exuberance when I entered the coughing man's garden on tiptoe. I intended to teach the dog some elementary rules of behavior, such as jumping over hurdles, catching criminals and such things. But Max was unteachable, to the extent that for a few minutes I even regretted that I had become attached to him. To top it all, Coughs suddenly showed up and kicked up a row that he would toss the bloody bitch out of the garden if I don't take her immediately, and added a few sentences in Polish.

"Excuse me," I asked him, "did you say bitch just now?"

"What's the difference? take it away!"

Max looked at me with her sad eyes and her tail wagged her muscular body.

"Why?" her glance said. "Why aren't we going?"

"I am working on it," I signalled to her reassuringly. "I'm working on it."

* * * * * *

At home I dropped on my couch completely exhausted from the strain of the long drive:

"I talked to Dr. Melchett," I summed up the situation. "She showed me a number of fairly purebred dogs, but my instinct warned me not to fall into her trap."

"Aren't you exaggerating a bit?" the little one asked. "No one is perfect."

"I wouldn't tolerate compromises," I shouted. "I decided, woman, to buy a thoroughly purebred dog from a famous Swiss kennel."

"How much is this going to cost?"

"Don't ask me! But since we are doing it, let's go the whole hog. I won't settle for any less. I chose a dark-white midget schnauzer, on his father's side he goes back right to Frederick the Great, on his mother's side he is related to Excellenze von Stukler. He is an aristocratic as can be, he is even a hemophiliac."

"Excellent," the wife gushed, though I detected a certain tiredness in her voice. "But aren't they going to cheat us?"

"Cheat me? Don't you see how carefully I check everything?" From the airport the dog goes straight to the testing institute, then all his documents will undergo a close scrutiny. No one is going to pull a fast one on me. If his tail sticks as much as half an inch upwards, I'll send him right back."

"Say, isn't a tail pointing downwards a blemish?"

"Not always! There are cases where this is quite the opposite, for instance with Nordic watchdogs . . ."

* * * * * *

The next three days were very difficult ones. Coughs listened to my excuses behind narrowing eyes. He wouldn't hear of my delaying again the dog's homecoming, though I claimed that I was coordinating it with the upcoming birthday of my little daughter. He asked to see my identity card. Then he grabbed Max and threw her after me over the fence, while shouting obscene remarks about crooks born in the Balkans. I shushed the frightened bitch with a few tender strokes, then hurried to the fence, threw her back into the garden and fled for my life.

"Max has been delayed because of the custom men's strike." I informed the wife. "His autobiography is at present being checked in the genealogical institute in Hadera."

"You," the woman fumed "you and your morbid pedantry!"

But I could see that her resistance had greatly weakened. Max was waiting for me at the street corner, lonely and pathetic. That villain had chased her out of the garden between two paroxysms of coughing. I bought the poor little dog a new leather collar with a lot of brass knobs and took her home.

"Straight from Switzerland," I introduced her. "Max."

The whole family looked at her respectfully. This was the first time they had come across a foreign-bred midget schnauzer who was a real Cohen from the geneological point of view.

"Beautiful," the wife mumbled. "Really, it has been worthwhile waiting for him."

She was already deeply attached to him. And indeed, he is a wonderful bitch, Max is. Her tail is in perpetual movement, like a metronome, and her little eyes shining with wisdom until you have the feeling that she will start speaking any moment now. Though personally I hope she won't open her mouth.

Clue offered to Chinese puzzle

by Dr. W. Gunther Plaut

Even while Premier Kosygin is visiting Canada and is exposed to the determination and dismay of the Jewish community, rumors are flying thick and fast that the Soviet Union and Israel will soon re-establish diplomatic relations. Israel of course has been ready for this ever since Russia withdrew its ambassador in 1967, and so the ball has all along been in Moscow's court. Reports have come from various quarters that Moscow is flying trial balloons of various sorts. Actually such balloons are not necessary, for Israel's ambassadors can be found in most countries, including communist Roumania, and direct contacts could easily be established. This leads one to surmise that the rumors are Russian inspired. At first the reason seemed to be that Moscow wanted to keep the Arabs under pressure, but now that President Nixon's visit to the Russian capital has been confirmed, an even stronger motive is at play. That motive is spelled China. By a strange configuration China's relations - or rather unrelations - with Israel may cause Moscow to reopen talks with Jerusalem.

If this seems far fetched, then one can only say that President Nixon's visit to Peking seemed more than far fetched only a few months ago. Now the Russians want to counter-balance any possible Sino-American understanding with an initiative of their own, hence the arrangement of Nixon's visit to Moscow. This is where Israel comes into the picture.

The People's Republic of China and Israel not only have no diplomatic relations, but China belongs to those nations which, like the Arab countries, do not officially recognize Israel's right to exist and completely support the terrorists. This has distinguished China's approach from Moscow's, for the latter does support, at least in words, Israel's existence as such and is equivocal about terrorism. But now, according to Moshe Sneh, Israel's chief communist ideologian, a change seems to be in the wings. Peking's traditional support of Palestinian terrorism may be under review. Sneh reported that a Maoist Palestinian who returned from Peking brought the message that the Arabs overriding enemy was "not Israel but the reactionary character of Arab society." If this is indeed the new Chinese political theory, it would constitute a distinct shift in outlook. What Moscow is afraid of, and what Israel may in fact hope will take place, is the following: When Nixon visits Mao the two countries might agree on spheres of influence. The United States would pull out of South East Asia and China would keep its hands off the Middle East. If that should come to pass, Soviet Russia would be compelled to reduce military commitments to the Federation of Arab Republics and increase them on the Sino-Soviet frontier, leaving much greater room to the U.S. to operate in the Mediterranean.

All of this makes it once again clear that Israel's position is to a significant degree dependent on the relationships between the great powers. But the new element is that yesterday these powers were only the U.S. and Soviet Russia. Now a third element has been added to the game. If I may play prophet for a minute I will predict the following: If the Nixon visit to Peking produces any real detente between the two nations and what will appear as a division of political spheres, China will soften her approach to Israel and in consequence Moscow will establish diplomatic relations with Jerusalem.

Which is another way of saying that Mr. Kosygin's visit to Canada has also this additional political overtone: He is aware that Ottawa now has an Ambassador in Peking and that trade between Canada and China is likely to increase as will their cultural relationships. Moscow will wish to counterbalance this with a rapprochement of its own. A strong showing by the Canadian Jewish community, which forms an important economic and political segment of Canada, will therefore be more than a nuisance to Mr. Kosygin. It will be a reminder that Canadian policy is a mosaic which is composed of many pieces, and that interest in a secure Israel is one of them.

National news

Alan Rose

Compares Leningrad to Dreyfus

"The Leningrad trial which resulted in the imposition of the death sentences (later commuted to 15 years hard labor) illuminated for the world the egregious situation of the Soviet Jews," said Alan Rose, assistant national director of the Canadian Jewish Congress.

Rose was speaking on the CBC national television program Viewpoint.

Rose likened the trial to the infamous Dreyfus case in France, separating libertarians from totalitarians throughout the world. He quoted the protests of world known personalities such as Soviet nuclear physicist Andrei Sakharov and French philosopher Jean-Paul Sartre. The Soviet government inspired anti-Semitic campaign was also protested by the powerful Italian Communist party, he said.

"Prime Minister Pierre Elliot Trudeau voiced the concern of Canadians for the largest remnant of the Nazi holocaust when he visited the Soviet Union earlier this year, and recently Mitchell Sharp stated that the Canadian Government will again make its concern known to Kosygin when he visits Canada," Rose affirmed.

"Without inhibiting Soviet-Canadian relations or conducting an anti-Soviet campaign, we shall not rest until the doors are open free for those who wish to go to Israel," he concluded.

Over 30,000 signatures were obtained for the "Freedom Declaration" sign-in held at all Toronto synagogues. Pictured left to right are Mrs. Gerda Freiberg, Mrs. Myra Sadowski, Sidney Harris and Mrs. Harriet Cooper.

Government will finance child care services

Under an arrangement retroactive to January 1971, the provincial and municipal governments have agreed to finance the child care services of the Jewish and Family and Child Service of Toronto. The 1971 budget of the JF and CS is about $200,000.

Henry G. Goodman, president of JF and CS was notified this week of the decision and said he was extremely gratified at the action taken by the two governments, culminating several years of negotiations.

Mr. Goodman said approval had to come from the Province, from the Municipality of Metropolitan Toronto and the Board of Directors of the Children's Aid Society of Metro Toronto. He praised the Minister of Social and Family Services, the Hon. Thomas Wells; Metro Toronto Chairman Albert Campbell; Metro Welfare Committee Chairman Paul Godfrey; Metro CAS president Thomas P. Abel and Metro Welfare Commissioner John Anderson for their efforts and willing co-operation in working out the details of the new setup.

The JF and CS child care services cover such areas as protection and prevention from birth to age 16, foster homes, special care for handicapped children, unwed mothers and family counselling where neglected children are involved.

The arrangement with JF and CS is based on the Child Welfare Act - provincial legislation approved in 1964 - which provides for provincial government funding in co-operation with the municipalities of all children's aid societies in the province. The province pays approximately 75% of which about half is recoverable from the federal government.

JF and CS is not officially recognized as a children's aid society but will be disbursed funds through the CAS of Metropolitan Toronto under a purchase of service agreement. Although the CAS retains the basic legal authority in dealing with cases involving the courts, the JF and CS will maintain extensive control over neglected Jewish children.

JF and CS has been operating as an unofficial satellite of Metro CAS for 40 years, handling Jewish cases on a purchase of service arrangement. The CAS paid for care of wards, while the United Community Fund covered the cost of non-wards.

When the new provincial legislation came into effect in 1964, the CAS went into broader programs but the JF and CS was not included in these activites. Meanwhile, the UCF no longer supported the child care programs of member agencies.

This put a severe strain on the activities and finances of the JF and CS and resulted in a deficit situation for the Jewish community, which was made up by the United Jewish Welfare Fund.

JF and CS filed an application in 1966 for recognition as a full-fledged children's aid society but legal obstacles prevented this and the alternative arrangement evolved. Following considerable discussion at provincial and municipal levels the plan was given final approval by Metro Council on Sept. 21.

All Canada joins plea to free Jews

About 400 members of the Halifax Jewish community staged a demonstration on Monday night to protest the treatment of Jews in the Soviet Union.

Halifax police said all the demonstrators were orderly and no arrests were made.

The marchers carried torch-lit signs saying "Mr. Kosygin, Where is Your Sense of Justice?" and "Free Soviet Jewry."

In western Canada the Jewish community of Edmonton combined forces with the Jews of Calgary and Saskatoon to engage in a major protest against the visit of Soviet Premier Alexei Kosygin.

Although Kosygin's precise itinerary in Edmonton was not released for security reasons, Canada's western Jewish communities made Edmonton aware of the plight of Soviet Jewry through a full page advertisement in the Edmonton Journal.

There were also many window displays in prominent downtown stores, large billboards on trucks driven through the city and Soviet Jewry literature given out on street corners.

The Calgary Albertan announced that the reasons for not publishing Kosygin's itinerary was that Edmonton was a "high risk area."

300 Londoners join torchlight parade in celebration

LONDON, ONT. -

Over 300 members of the Jewish Community here expressed their solidarity with Soviet Jewry in a special demonstration held on Simchat Torah outside the Or Shalom Synagogue.

The event was highlighted by a parade of Torah scrolls on the synagogue grounds. "Most of the people attending the demonstration broke into spontaneous singing and dancing, all dedicated to our Soviet brethren," said Martin Cohen, Executive Director of the London Jewish Community Council, sponsors of the event.

"There was a great involvement by students from the university right down to the elementary school level," continued Mr. Cohen. "We were very pleased with that."

The London Free Press devoted almost a half page to the demonstration, while local radio and TV and the University of Western Ontario Gazette also covered the event in detail.

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December 7 - Rabbi Irwin Schild - The Prophets, their development, their ideas and influence.
December 14 - Professor Emil Fackenheim - Jewish existence today (problems of Jewish identity).
January 11 - Professor John H. Corbett - The clash between Greek (Hellenic) and Hebrew culture.
January 25 - Aaron M. Nussbaum - The Talmudic period and development of Halacha) edit to write
February 8 - Rabbi Marcus Ochs - The golden period in Spain. The upsurge of Halacha, Kabala, poetry and philosophy.
February 22 - Professor John H. Corbett - The status of the Jews in the Middle Ages and the clash with the Church.
March 7 - Julius Hayman - Renaissance – The rise of the industrial era and emancipation.
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International news

Syrian Jews reported brutally tortured seek aid of Amnesty International

Concern is mounting in international circles about reports that a number of Syrian Jews have been tortured in the jails of Damascus following attempts to leave the country.

Letters to the Syrian authorities from U Thant, the UN Secretary-General, Prince Sadruddin Khan, UN High Commissioner for refugees, have received no satisfactory response. A number of Western Governments, as well as Amnesty International, have made enquiries. The World Jewish Congress has also been involved. But so far, Damascus has remained quiet.

First came the reports about Syrian Jews being unable to leave the country legally. Apparently a group of Jews did succeed in emigrating earlier this year. However, at the beginning of September two other groups — numbering 12 people in all — were caught by Syrian security men and imprisoned in Damascus.

Victims of torture: In the meantime, Jews who did flee the country earlier have alleged that many of their relatives who stayed behind have been tortured. It is feared that the 12 captured last month may be facing similar treatment.

The reports speak of electric shocks, the pulling out of finger nails, the burning of a girl's breasts with a cigarette end, and the raping of two girls, who were then released naked in the Damascus ghetto. Some of the victims had been in jail for three months and, when released, appeared to have gone insane. It

MARTYRS' SQUARE, DAMASCUS
Well named

is also reported that a number of houses have recently been set on fire in the Damascus ghetto.

The 12 captured last month consisted of two groups — from Damascus and Aleppo. They include Azur Blanja, 27, his 24 year-old wife, and four year-old son; two 19 year-old girls — Abdo Saadia and Simone Bissou; two persons called Itzhak Hamra (probably father and son) and Charlotte Hamra; Youssef Abadi and Miss Yassar Abadi; and Melles Boukehim, aged 18. The twelfth person has not been identified.

Forbidden to travel: The inquiries by Amnesty International and other bodies dealt with the detention of the 12-man group. But since then, these bodies have also learned of the allegations of torture.

The case dramatises the general situation of Syria's 4,000 Jews. More than half of them live in Damascus, and most of the others in Aleppo and Kamishli.

They are not permitted to leave the country, and must seek special permits if they wish to travel more than three kilometres from their homes. Such permission is rarely given, and their existing driving licences are not renewed.

Nazi-type regime: These and other limitations are reminiscent of the anti-Jewish regulations of Hitler Germany. Their identity cards are stamped with the words "religion of Moses". They are forbidden to work in the State services, and are not allowed to have telephones.

A Higher Committee for Jewish Affairs watches over them. It includes representatives of the Interior Ministry and the Intelligence Services. Thus Jews are closely watched at all times, and live in constant fear of arrest and interrogation.

Parts of their property are often commandeered and put at the disposal of displaced Palestinian Arabs. They are not allowed to sell immovable property and members of the Syrian armed forces, as well as civil servants, are not allowed to buy from Jewish shops.

Reprinted by arrangement with Jewish Observer and Middle East Review

Israel turns back visitors without means

TEL AVIV (JTA) -

The Interior Ministry has instructed immigration officials at Lydda Airport and Haifa port to deny admission to persons arriving in Israel without visible means of support. It was learned that the order stemmed from the small but continuing flow of American blacks who claim to be Jews and are experiencing severe difficulties supporting themselves. About 300 black Jews who have come to the country in the past two years are located at Dimona in the Negev, where they have caused problems and embarrassment. An American black family that arrived at Lydda Airport on a TWA plane over the weekend with a one-way ticket and $7 cash were returned to the U.S. aboard the same plane. The family could not state to the satisfaction of immigration officials how they intended to live on $7. Their assertion that their comrades at Dimona would help them was not accepted.

Friction has developed at Dimona between the black Jews, local authorities and inhabitants of the region. According to the authorities, the blacks refuse to observe regulations, refuse to take jobs and try to construct houses in unauthorized areas. They also allegedly buy goods at the local supermarket but do not pay their bills. One member of the group was arrested recently on suspicion of burglary and will soon face trial. According to the authorities, work was arranged for male members of the group at the chemical plant in Arad, but they quickly abandoned the jobs claiming the work was too hard. They have not looked for other jobs. Some of them formed a pop music group that travels around the country. Recently the blacks approached the Bedouin Sheikh of the Housiel Tribe for permission to build huts on the tribal land because "the Jews don't want us." The Dimona blacks arrived in Israel in 1969.

A group of 20 more self-styled black Jews arrived at Lydda Airport from the U.S. Oct. 6 but were denied entry into the country. Authorities said they had one-way tickets and insufficient funds to stay in Israel as tourists and would be returned to the U.S. The action was protested vigorously by a group of black Jews from Dimona who came to the airport to greet the arrivals. They had notified the press in advance, apparently in order to put pressure on the authorities. The new group claimed they were the true Hebrews, "sons of Abraham, Isaac and Jacob," and that the country of Israel had been promised them by God and belongs only to them.

Sapir defends himself against allegations on defence spending

JERUSALEM (JCNS) -

Israeli Finance Minister Pinhas Sapir defended himself last week on the Armed Forces radio against allegations that he wants to cut defense expenditures in order to improve Israeli social services.

Declaring that the allegations were unfounded, Mr. Sapir emphasized that the money to buy Phantom and Skyhawk aircraft, tanks, armored cars, electronic and other equipment overseas was "sacrosanct."

The funds required for this purpose "will be deposited in banks in the United States and England," he stated.

Mr. Sapir said that he had told Moshe Dayan, the Defense Minister this and never during his 16 years as a Cabinet Minister had he voted against any military allocations. Dollar expenditure would not be reduced in any budget cuts, he emphasized.

He declared that the Cabinet might decide to make cuts in other Ministries. "Perhaps it will decide it does not want to buy a single apartment but invest all funds for the absorption of immigrants because we cannot allocate more money than we have."

"But," he continued, "the story that we want to transfer defense funds to the social services, with or without the Panthers (a reference to the demonstrations by Oriental Jews against alleged poor housing and job opportunities), is entirely unfounded and is pure invention.

"Only irresponsible persons could make such a suggestion and only those who like to stir up scandal could publish it."

Sapir then said that if the Budget was short by a thousand million pounds, "I might point out that the ceasefire has now continued for 14 months and that warehouses stocked with reserve supplies for the Services could perhaps be reduced.

Editor's Note:

See Nechemiah Myer's article on page 4 which deals with this topic in depth.

Jews welcome opportunity provided by Kosygin visit

To the editor of CJN:

In view of various reports which have appeared in the press and other media which misrepresent the position of the Canadian Jewish community in respect to the visit to Canada of Premier Alexei Kosygin, I would like to clarify our stand.

The Canadian Jewish Congress, which is generally recognized as the representative spokesman of our community, does *not* oppose Mr. Kosygin's visit to Canada and does *not* associate itself with any committee or groups which are against this visit.

On the contrary, we welcome his visit as it provides us with the opportunity to bring to his personal attention the feeling of many Canadians relative to the treatment of Jews and other minorities in the Soviet Union.

We are *not* opposed to improved Soviet-Canadian relations; indeed, we are in favor of Canada strengthening her relations with all states. It is neither our wish nor our plan to engage in any anti-Communist, anti-Soviet or anti-Russian activities during Mr. Kosygin's appearance in Canada. Our position is not predicated on a desire to destroy or upset his country's political or economic system. We intend to bring to his attention as clearly and as effectively as possible the demands and grievances of the Jewish people of the Soviet Union in respect to their loss of those fundamental human, civil, religious and cultural rights—including the right to leave the country—which are acknowledged and guaranteed not only by the Soviet constitution but also by the United Nations Declaration of Human Rights and Fundamental Freedoms.

In the course of Mr. Kosygin's visit to Canada, the Jewish community of this nation will engage in certain public demonstrations of their feelings. This will not be in the form of any discourtesy to a guest; it is the means open to us and permitted by the laws and practices of our country to convey our feelings.

A personal meeting has been requested, but since no affirmative reply has been received, it seems unlikely. Our demonstrations—those over which we have any control—will be free of violence. They will be peaceable, they will be dignified, they will be emphatic but courteous. We repudiate any other tactic.

SYDNEY M. HARRIS
Chairman, Central Region
Canadian Jewish Congress

Sadat seeks to improve relations, new low in Cairo-Moscow understanding

Anwar Sadat of Egypt

JERUSALEM (JCNS) -

The fact that President Sadat of Egypt is taking his War Minister and other defense advisers with him to Moscow is seen here as supporting reports that the Russians have not been supplying the promised military equipment which Cairo expected.

This would be in keeping with information received here of a new low point in relations between Egypt and the Soviet Union which Sadat apparently hopes to patch up during his visit.

Sources in Jerusalem are at pains to emphasize, however, that a possible slow-down in Soviet supplies does not affect Egypt's war potential. This is probably meant as a hint from the Russians to the Egyptians that they are dependent on the Kremlin's goodwill for their defense and attack capabilities.

These sources also underline that the fact of a low point in Moscow-Cairo relations is far from saying that there is an open breach between the two.

Meanwhile it has been learned that work is still continuing on missile sites established close to the West Bank of the Suez Canal, but no missiles have been placed in them.

Their purpose clearly is to provide protective anti-aircraft cover for an Egyptian land crossing of the Canal.

It is unlikely, according to experts, that missiles would be emplaced until the moment of such an offensive because the sites are within easy range of Israel's artillery.

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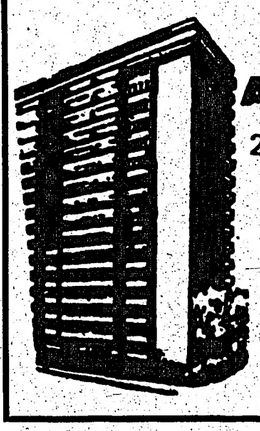

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Living

THE CANADIAN JEWISH CONGRESS

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The New Parliament

The concept of a Canadian Jewish Congress is not a new one. In Europe and the Near East, groups were forming to protest the bloodshed and the pogroms in Eastern Europe and to demand equal rights in every country. The Great War left tens of thousands of Jews homeless and close to starvation.

The origins of a Canadian Jewish Congress in Montreal go back to World War I. In 1915, two opposing movements, the Poale-Zion and the Zionist Federation of Canada, attempted but failed to create a viable national representative Jewish group. H. M. Caiserman, a major organizer of what was eventually to become the Congress, wrote that both factions "believed wholeheartedly in the necessity of an organized and responsible Jewish representation, to deal in the name of Canadian Jewry with the extraordinary problems which had arisen from the War. and were affecting Jewish life everywhere." In spite of their mutual interests, the two groups wasted much by their competitive efforts. The Canadian Jewish Alliance was the result of their eventual merger but it had little staying power and soon died.

The Alliance, Canada's first all-Canadian Jewish organization, was headed for twenty months by Reuben Brainin, Montreal's leading Jewish intellectual. It had branches in Toronto, Winnipeg, London, Hamilton, and other cities. In October, 1916, on the eve of Brainin's departure for New York, he wrote a farewell message which was published in the Alliance's bulletin. In retrospect, it serves as a commentary on some of the internal difficulties that stood in the way of the formation of the Canadian Jewish Congress during the war years, or for that matter, its fall into limbo not too long after its rise in 1919.

The People's Alliance was of our creation and was maintained in spite of the opposition of the enemies of the people, of those who could not see that in Canada too a new and democratic national spirit animated the hearts and minds of the educated elements, of the Jewish masses, of the members of the religious congregations, of those whose souls were not consumed by assimilation. For the twenty months since the Canadian Jewish Alliance came into being, I stood with you side by side in Canada, for the organization of a Jewish Congress on a democratic basis, for an intensive activity among the masses of our people in this country in the discharge of a national duty towards their suffering brothers and sisters on the other side. . . . The day when this Congress will open will be the greatest and most important day in the history of the young Jewish settlement in this country.[3]

The vexing problem of immigration was to become the basic spur to the formation of the Congress. For some years, the more-recent newcomers seemed dissatisfied with the way in which the older, settled community, in the hands of the leaders of the Baron de Hirsch Institute, had been looking after this problem. There were a variety of conflicting tensions: some purely emotional, others political and economic. Following the Russian pogroms of 1905, Prime Minister Sir Wilfrid Laurier was quoted by the *London Jewish Chronicle* as having spoken up in favour of Russian-Jewish immigration on a large scale: "We cannot bring all the Jews of that country to Canada, but we can extend a hearty welcome to those who choose to come to these shores." Once before, in 1897, Sir Wilfrid was quoted by the same journal as having invited Jews to settle Manitoba on a grand scale with the promise of self-government. Little wonder, then, that some Canadian Jews were fired up by the arrival of Dr. Nachman Syrkin in the summer of 1907 as the representative of Israel Zangwill's Jewish Territorial Association. He was seeking permission to establish a territory in British Columbia where Jews might be granted some measure of "self-government."[4] The Government denied that request, yet many Socialist-Territorialists and Eastern European proponents of varying shades of diaspora Jewish nationalism or socialism felt encouraged to come to Canada, nevertheless, to lead a productive life on the soil. Still others, who settled in the cities, were also ideologically oriented to the proletarian politics of their day.

By 1917 the growing uneasiness among many of the newer immigrants was rising to the surface. The "Downtown" Jews of Montreal's East End were distrustful of the "Uptown" Jews in the West End, whom they regarded–with some exaggeration–as "assimilated" Jews. There was a growing sentiment in favour of taking their own initiative on behalf of immigration, to wrest power from the older settlers, and to develop programs and policies that would achieve two things: to modify or even abrogate entirely many of the Government's restrictions on immigration; and to undertake planned programs of social and economic services to help integrate the newcomers speedily and with the maximum effectiveness. Only a solidly supported central organization enjoying the confidence of the mass of Jews could succeed in such an undertaking. It was out of such deeply felt needs that the Canadian Jewish Congress finally came into being in 1919. And in a most tell-tale way, the election of Samuel W. Jacobs to the House of Commons slightly more than a year before, in 1917, sheds interesting light on these inner tensions of the Jewish community of the time, and lends important background notes to the volatile social and political dynamics involved in the formation of the Canadian Jewish Congress. It points up the inherent difficulties in trying to bridge the gaps between many Jewish "communities," to make them into one: the working-class Jews and the "Jewish owners;" the "newcomers" and the established settlers; the "acculturated" and the *folksmenschen*.

Lyon Cohen, son of Lazarus Cohen, was a distinguished leader of Canadian Jewry. He was elected president of the first Canadian Jewish Congress in 1919.

By special permission of the author, the CJN is reprinting excerpts from The Jewish Community in Canada by Stuart Rosenberg. This is the second of two volumes detailing the history of Canada's Jews.

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Russian youths brave authorities; meet touring Toronto Jewish teenagers

Anyone wishing to communicate with Jewish people in Russia, by mail, cable, or phone, call the Student Council for Soviet Jews, 635-3647, for names, addresses, and phone numbers of Soviet Jews who have indicated they want support from the West.

by Judy Platt

"There are three reasons why a Jewish teenage group tours Russia," explained 16 year old Torontonian Judy Shier. "1. – For the Russian Jews. We want to let them know that there's a basis for hope, that the Jewish people and religion really live, and that we haven't forgotten them. 2. – We want to let the Russian government know that Jews care what happens to other Jews. 3. – For ourselves. For us to see exactly what's happening and tell other Jews."

And that's what Judy has been doing since she returned from Russia this past summer – telling others. She's be recounting her experiences for school children and adult groups, she's been active in the teenage committee for Soviet Jewry at Beth Tzedec and is advisor to a younger group doing projects for Russian Jews. "It's the least I can do," affirms the slight, earnest redhead. "I can't get over the feeling of getting on the plane and starting our journey to Israel (that morning we davenned shacharit in Moscow, mincha in Bucharest, and maariv at the Kotel), leaving them behind. It was so easy for us and so impossible for them. I really feel I have to convey the message; you gotta do something! These are friends I'm acting for, not just abstract people."

Judy's trip began with a two-day orientation for the observant group of 37 youngsters participating in the fourth United Synagogue Youth Pilgrimage to Eastern Europe and Israel. "We studied basic Russian - how to read and a little vocabulary. And a little nervously, we learned the do's and don't's of travelling under surveillance in a Communist regime.

"We started our tour in Vilna," Judy recounted. "We were fortunate in arriving at their one remaining synagogue (out of 80) on a weekday when the state-appointed gabbai wasn't there and we were able to give some siddurim, calendars, mogen david's to the people attending. We spoke to one man in Hebrew; he said he hadn't spoken Hebrew in 50 years. The next day a 16 year old boy came to the synagogue to see us. He was one of the new breed of militant youth we would be meeting during the trip. He even dares to wear a pin bearing an Israeli flag on his lapel.

"Our most exciting experience," Judy recalled with enthusiasm, "was at the Moscow synagogue. On Friday night, they allowed us a room where we arranged our own Oneg Shabbat. The gabbaim wouldn't let the Russian Jews in, but a few were able to slip by to join our singing and dancing. By the next day, word had spread that an American group of teenagers was visiting and about 100 youths showed up, singing and dancing spiritedly in the street outside the synagogue. We were amazed at the Hebrew songs they knew, even some of the most up-to-date. Apparently they get Kol Yisrael on shortwave radio at certain times. They are also bombarded by a lot of Communist propaganda, and they asked a lot of questions about Israel and what it was really like.

"One young man, Zvi, told us that he led an underground Ulpan with 200 students studying Hebrew. Another man pulled us into an alley to show us some kosher wine he had made himself. Others gave us names and addresses of relatives in Israel to contact. The young people were very eager to make friends and talk. With some we had long conversations and exchanged gifts - jewelry we were wearing, pictures, anything to make our contact more real and sustain these few precious moments. We couldn't believe that all this was actually happening to us in the middle of Moscow.

"There were many sad stories," Judy sighed. "Some of the people we met had applied for visas and lost their jobs. They had sold everything they owned to pay for the visa and plane ticket - and they were still waiting. These people have lost their fear and will do anything to get to Israel. Of course there are also many young Jews who are adjusted to Communism and don't want to leave. And then there are many like Viktor, a friend I met, who really wants to go, but doesn't apply because his education and career would be ruined."

In Judy's opinion, "the militant group is growing and that's the exciting thing. In spite of the trials and harsh sentences they've become a lot more daring and defiant of the government. We met some who had been on sit-ins and hunger strikes. We saw young Jews, some wearing kipot, singing and dancing Hebrew songs in Red Square. They are showing the regime they are Jews and are not afraid to be Jews."

Judy pointed out that the leaders of her group, who had been to Russia last year with a similar tour, were amazed by this change in the youth. "Last year the tour members had to go out and seek young Russian Jews. This year in Moscow we had to keep them away. Two boys came right up to our hotel room (which was watched of course) and began dancing the hora. 'Aren't you afraid?' we asked in astonishment. 'If we were afraid,' said one, 'we would have been lost 2,000 years ago.'

"We had come to Russia to give them courage to go on," reflected Judy, "but we left feeling they had inspired us. I guess that's why I'm talking to you right now," she concluded, in the same soft but determined tone that has already influenced her friends and audiences to work harder for Soviet Jews.

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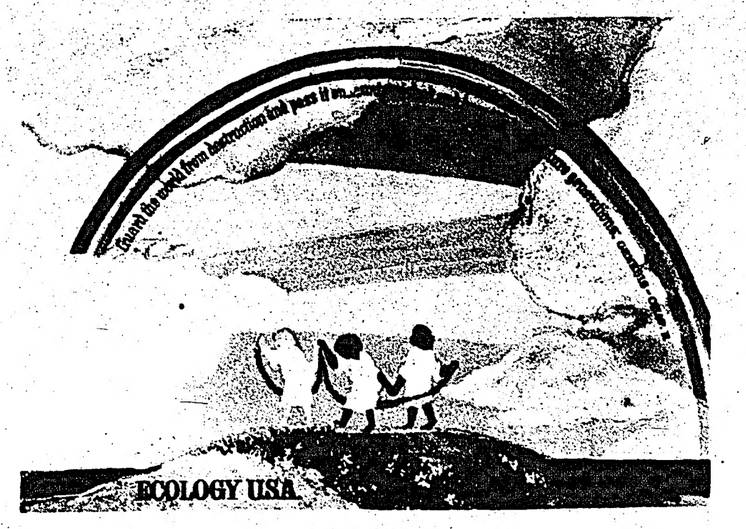

Genesis inspires ecology stamp

Stamp collectors everywhere owe their thanks to Sam Hirsch of San Francisco for inspiring an unusual Special Issue cover issued by the International Stamp Collectors Society.

Mr. Hirsch, whose rabbi father arrived in San Francisco in 1906, was moved by an extraordinary timely quotation in Genesis, Chapter II. "Guard the World from Destruction," was the Biblical admonition, "and Pass it on, Untarnished and Beautiful to Future Generations."

Interested in philately through his son-in-law, Israel I. Bick, president of Bick-International, Los Angeles, a world wide stamp dealer, Hirsch suggested that the quotation be incorporated in a stamp design pertinent to ecology.

Bick, an officer of the International Stamp Collectors Society, brought the idea to the Society's attention. The Society commissioned Yehuda Tarmu, a well known Israeli artist, residing in Los Angeles, to create a painting which could be used as a stamp design, based on the Biblical quotation.

Painted in the Biblical spirit, the finished work of art depicts three children of different races. Dressed in white flowing gowns and holding a garland of flowers, they are dancing on a verdant mountain top. A rainbow brightens the cloud studded serene sky with the Biblical quotation spanning its arch. Lettered in a corner are the words Ecology U.S.A.

Desired by stamp collectors are unusually decorated significant envelopes, called covers by philatelists. It was decided to reproduce this portrait on an evenlope with reproductions of the four Ecology stamps issued by the United States. The colorful envelope thus bridged 5,000 years of Hebrew tradition with today.

The unique cover was introduced at Stamp Expo '71 (South), held in Anaheim, California in March. Issued in a limited number, it has become much desired by stamp collectors, especially those specializing in religious, nature and children stamps.

For his contribution to philately, Hirsch was honored with a special award of appreciation by the International Stamp Collectors Society.

The original Yehuda Tarmu painting will be exhibited at Stamp Expo '71 (North) to be held at the Fairmont Hotel, San Francisco California, December 3rd to 5th.

It will be featured with outstanding collections and rarities of Israeli and religious stamps and covers.

Rumors escalate into tragic drama

book review

Rumour in Orleans
276 pages by Edgar Morin $6.95

by Arnold Ages

In May of 1969 the French city of Orleans (population 88,000) was shaken by a rumor that six Jewish shopkeepers had abducted young French girls and sold them into white slavery.

The city was hit by a wave of hysteria that percolated into every segment of the community. Young people, high school teachers, businessmen, housewives, parents - firmly believed and acted upon the rumors they had heard.

The six boutiques in question became the targets of an effective boycott and the owners were subjected to personal defamation. Salesgirls abandoned positions within the shops where they worked.

It was not long before news of these ugly rumors appeared in the major French newspapers. Time magazine carried an item about the white slave allegation as well.

Yet the most incredible aspect to this wave of rumors and the subsequent treatment of the shopkeepers was the fact that not a single shred of evidence was ever presented to substantiate the wild charges.

Edgar Morin, the director of research on the "sociology of the present" at Paris' **Ecole pratique des Hautes etudes**, thought that the Orleans story contained all the elements of a laboratory experiment in human behavior.

As a social scientist he was intrigued by the way in which a totally unsubstantiated tale was able to gain such wide credence among so many people in such a short time.

In an effort to answer some of these

Edgar Morin

riddles and with the advice of Leon Poliakov (France's greatest expert on the history of anti-Semitism), Morin sent a team of trained investigators to interview as many of the people involved in this drama as possible.

The results of that extensive inquiry are contained in this stimulating book, which, for all its sociological jargon, brings important insights to bear on the question of mass hysteria.

Morin's researches indicate that the victims rumor was begun by teenage girls who frequented the shops in question. Starting from a frivolous remark about the supposed activities which go on in dressing rooms, the story soon snowballed into an elaborate account of Jewish white slavers and their attempts to subvert nice Christian girls.

Schoolmistresses who heard the stories from the mouths of impressionable high school students found the occasion very attractive for asserting their own authority.

"For teachers and mothers alike," writes Morin, "here was a chance to renew contact with these scared adolescents, and to win back some authority over them.

"The myth - a licentious and problematical topic when discussed by the young - was taken over by mothers and teachers and turned into a morally edifying sermon for delivery to them."

The Morin investigators did not come to any real solid conclusions about the anti-Semitic aspects to this case. In some ways the Jewish aspect was almost secondary.

While the owners of the six shops involved in the scandal were Jewish, other Jewish shopkeepers in Orleans were not victimized by the rumors. Another bizarre aspect is that the owners of the shops involved in the campaign of defamation were not aware of what was happening until very late.

In searching for reasons behind the spread of the white slavery allegation the investigators turned up several plausible but unprovable suggestions: that Arabs had instigated the campaign for political reasons or that right wing fascist elements were continuing their hatred left over from the war years.

Among the things that disturbed the Morin team the most was that during the interviews (which occurred long after the case had died down from lack of evidence) many people still believed firmly that the Jewish merchants involved had indeed been guilty of the charges.

Even those who admitted that the main allegations were false fell back on secondary accusations basing themselves on the principle, "where there's smoke, there's fire."

Conversations with the Jewish merchants themselves revealed deeply disturbed men and women. Some felt that if such a thing could happen so soon after the holocaust then emigration to Israel was the only avenue left open to them.

film review

Bergman film, "The Touch" dwells on symbolic Jew

by Szmuel Polander

"What did she see in him?" This was the question asked by many people in the audience that viewed Ingmar Bergman's first English language motion picture, **The Touch**. The "she" was Bibi Andersonn, who frequently stars in the Swedish director's films and the "he" was Elliott Gould, star of practically everything in sight since his smash in **M.A.S.H.**

Although Gould looked highly unattractive in a black beard that . . . to emphasize his pendulous lower lip, and Bibi Andersohn continued beautiful as ever, the question was not inspired primarily by Gould's physical appearance. It was a question of contrast. It was just that Gould played such a basically unsympathetic, neurotic character, it was hard to see how the woman played by Andersohn, wholesome, organized, attractive, happily married could really fall in love with him.

The film tells the story of a Swedish doctor's wife, who on the day her mother dies, meets by chance a young English-Jewish anthropologist, called David. The woman's husband brings him home for dinner when David becomes a patient following an accident.

An affair develops quickly and proceeds stormily. David is impotent during their first encounter, and virtually rapes her on the next. He is demanding, insulting, tortured, vindictive and loving. He is careless of her reputation and childish in his temper tantrums. Through all this, his mistress pleads only for the opportunity to understand him and love him. The husband learns of the affair and demands some decision on his wife's part, a choice between the two men.

Bergman tells the story with the same slow, insistent camera technique he has used in all his films. People move in and out of camera range without any fast jumps; they express themselves at length without Bergman getting nervous about his audience's attention span. The lighting is crisp, clear, and all shots sharply focused.

While one is absorbed in the story, one is still left with the question, "What does she need him for?" The affair is not a transient one and the woman played by Andersohn is neat, clean, organized and comfortable. David is messy, disorganized and impulsive, yet seemingly capable of arousing a deep emotional attachment.

The affair while intriguing, seems to make little sense if we simply follow its stormy path. However, one must not forget that Bergman, in almost all his films has dealt largely with symbols. **The Touch** makes sense only when one leaves the level of reality and searches out the broader symbols Bergman has been utilizing.

It is not just a coincidence or whim that David is Jewish, that most of his family has been destroyed in the Holocaust. It is no accident that David represents the chaotic, the disruptive, the neurotic element that tears at a society and challenges it. In contrast, Andersonn is constantly cleaning, laundering, making beds, putting away clothes arranging routines. She and her husband live orderly, regulated lives. They dedicate themselves to growing things, and maintain an elaborate garden.

At one point in the film, the woman says, "Before I met you, David, I knew where I was and what my life was about. Now I feel that I have lost my anchor."

What I am suggesting is that Bergman is dealing with a larger theme just as the murder-rape in **A Virgin Spring** had a secondary level of content, so does **The Touch**.

There is some recent literature which has described the Jews as the disrupters of society. Generally, this is a positive role which prevents the society from becoming stagnant or self-satisfied. The Jew, out of his intransigence, cannot accept society as he encounters it. Out of his marginality, his suffering, and his neurotic needs, he tears away at social custom. Society cannot engulf him, cannot silence him, cannot reassure him.

At the close of the film, the woman, pregnant by David, decides to stay with her family and not go away with her Jewish lover. She explains that she loves him still, but cannot go with him. David, petulantly shouts "You liar, you liar" and rushes off.

Is Bergman saying that he understands the tragedy which befell Jews, values them, is deeply involved with them, but in the end cannot sustain their emotional demands. From this Jews take rejection and cry out "You never loved me. You lair!"

Those who have seen the film, may at first reject this interpretation. But those familiar with Bergman's techniques and the symbolism he has employed in other films will be more liable to accept it. In all of his films, people are engaged in some crisis in life, whether it be approaching age, giving birth, searching for identity or reaching puberty which is enacted in a ruthlessly materialistic fashion, yet, there are deeper, more involved meanings touched off by the characters.

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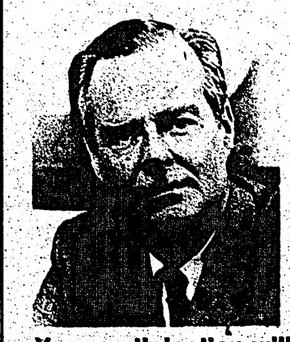

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GERNSTEIN, HAROLD – On Oct. 12, late of Galt, Ont.
GREENWALD, HEDY – On Oct. 15, late of 116 Viewmount Ave.
GREENWOOD, ISAAC – On Oct. 18, late of 39 Romney Road.
KAPLAN, S. CHARLES – On Oct. 12, late of 1745 Bathurst Street.
KAUDER, SARYE – On Oct. 10, late of 54 Ridgevale Dr.
LAUFER, DR. OTTO – On Oct. 14, late of 36 Peverill Hill North.
MANDEL, ELIZABETH – On Oct. 14, late of 609 St. Germaine Ave.
MEDANIK, ALFRED I. – On Oct. 14, late of 197 Vaughan Road.
MOLDOFSKY, MAX – On Oct. 17, late of 228 Armour Boulevard.
ROCHWERG, PEARL – On Oct. 10, late of 66 Blue Forest Drive.
SCHWEBEL, FAIAA – On Oct. 9, late of 183 Maxwell Avenue.
SUNSHINE, ALBERT – On Oct. 12, late of 4981 Bathurst Street.
TENENBAUM, DORA – On Oct. 17, late of 44 Timberlane Dr.
TRIEMER, DAVID – On Oct. 13, late of 35 Canyon Ave.
WASSERMAN, SOPHIA – On Oct. 15, late of 16 Ava Rd.
WETZLER, BERNARD – On Oct. 17, late of 6040 Bathurst Street.
YOLLES, DORA – On Oct. 13, late of 10 Benvenuto Pl.

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Dimona welcomes Kahane

DIMONA (JTA) – This Negev town gave a rousing welcome Oct. 13 to Rabbi Meir Kahane, leader of the Jewish Defense League, who addressed a capacity crowd in the local movie auditorium, exhorting them to "guard the nation's honor" against "insults" he attributed to a community of several hundred self-styled black Hebrew from the United States who have settled here during the past two years. It was the militant rabbi's first speech in Israel since he arrived here to settle last month. Rabbi Kahane's theme was a familiar one. He accused the American Jewish leadership of being silent on Russian Jews until 1964 and of having kept silent during the Nazi holocaust. But his main subject was the black Hebrew who live in squalid conditions here and have become a source of friction with the established population and local authorities.

Seizing upon the recent claim of one of the black Hebrew leaders that they are God's true heirs to the land of Israel, Rabbi Kahane accused the groups of insulting Jewish honor. He contended that David fought Goliath not because he threatened Israel but because he insulted it in the manner of the blacks. "If they say God is black that is God's business. But if they say Moses and Abraham were black then this is a refléction on our ancestry ... They deny us the devine right to our country. This is an insult and no nation cherishing its honor can stand such an insult," Rabbi Kahane declared. He said Dimona and Israel must solve this problem "without violence". Police were out in force to prevent possible incidents but none occured. The blacks remained in their part of town.

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UNVEILING

This Sunday, October 24th at 2:00 p.m., the monument in memory of **ITSHEH MEYER KOROLNEK**, of blessed memory, will be dedicated at the Bais Hachaim of D'Arcy Talmud Torah, south side, Roselawn Avenue Cemetery.

The unveiling of a monument to the memory of the late **HELEN SHECTER**, beloved wife of the late Joseph Shecter, mother of Max and Mrs. Jack Stork (Rose), devoted grandmother, sister of Mrs. Fanny Zuchter, Mrs. Freda Band, Mr. Joseph and Mr. Issie Rosen, will take place on Sunday, October 24th, at 11:45 a.m. Mount Sinai Memorial Park Cemetery, Beth Sholom section.

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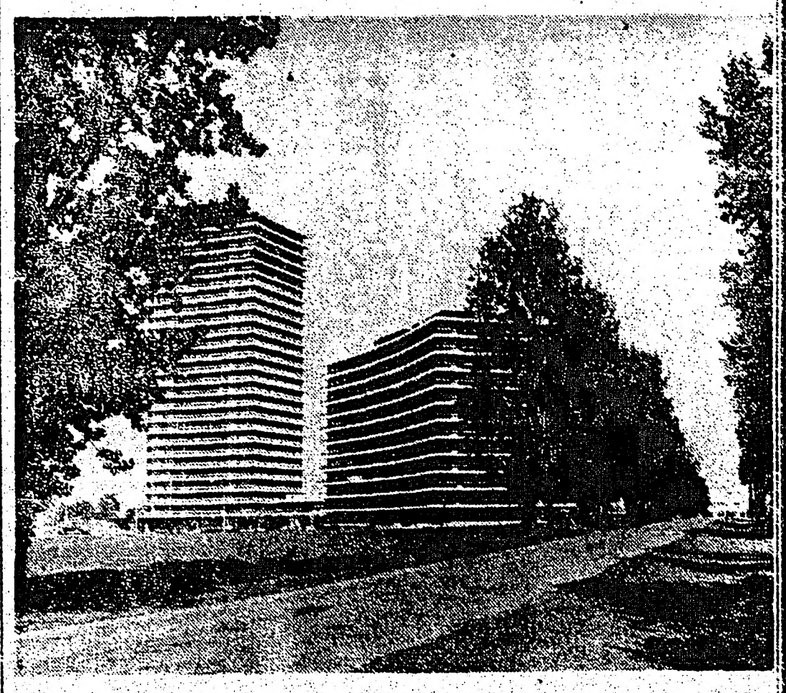

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Travel

Priceless Venice Ghetto decaying away

by Tullia Zevi - Rome

VENICE (JCNS) -

"Man's most beautiful artifact" - as the late art critic, Bernard Berenson, called Venice - is slowly dying. Built on a group of mud islands and reinforced only by ancient wooden piles and wattles, Venice has always been sinking because of the combined phenomenon of rising water levels and falling soil levels.

The rapid growth of the industrial mainland has added to nature's evils the pestilence of modern cities, air and water pollution. As a result, the city and its treasures are now in greater danger than ever before.

The Ghetto of Venice, with its priceless synagogues, memories and traditions, is not only suffering from all the evils corroding the rest of the city, but its particular structure, its social and historical background, render it even more vulnerable to adverse conditions.

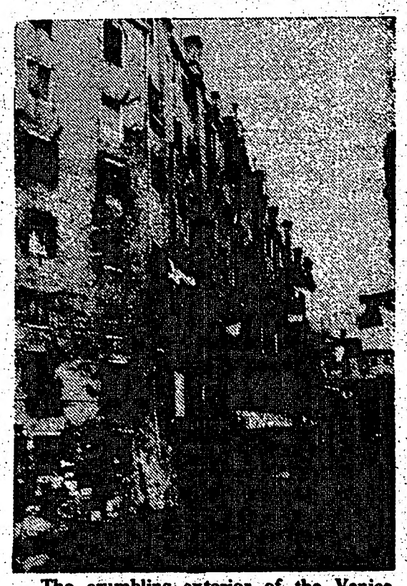
However, whereas Venice's main churches and monuments have caught the attention of various national and international committees and funds have been allocated for their restoration, the plight of the Ghetto has not been brought to the attention of Jews throughout the world with adequate urgency.

There is documented proof that there were Jews in Venice as early as 1090, and when the city allowed Jews to change and lend money at a fixed interest rate in 1366, the basis for a flourishing community was established.

At the beginning of the 16th century, when a wave of persecution forced Jews all over Europe to seek refuge in some area that would tolerate them, Venice, then at the height of its splendor, proved to be such an area.

Since then, the Jewish community of Venice has been a melting pot. The first to arrive were those fleeing from the Spanish Inquisition. They were soon followed by others from Central Europe, and by Jews from other parts of the Italian peninsula.

To this community, the Republic of Venice assigned a small area in 1516 which became the first ghetto in world history. The word itself is believed to be of Venetian origin, because the Venetian word for the casting of metal in the foundries that used to be situated there is "getto."



The crumbling exterior of the Venice Ghetto "skyscrapers," many of which are from the 16th century.

In its long history, the Venetian Ghetto declined from the glorious peak of the 16th century, when the arts and sciences blossomed and most of the financial activities of the wealthy republic were transacted there, to an isolated area of extreme poverty, until all Italian ghettoes were opened in the 19th century.

The ghetto was built around three nuclei: the "New Ghetto," assigned in 1516 to Jews of German and Italian origin; the "Old Ghetto", assigned in 1541 to the Spanish and Levantine community; and the "Very New Ghetto," which was added in 1603.

Five synagogues built during the 16th century for the various rites, one of them designed by the famous Longhena, surrounded by cramped six-storey buildings are a visible record of the rise and decline of the Venice community.

Besides suffering from the same evils that are afflicting the rest of Venice, the Ghetto has its own particular kind of sickness, stemming from its history and from the type of relationship the Venetian Republic established with its Jews.

By not allowing Jews to own property, it discouraged the strengthening and renovation of old structures. By preventing the quarter from expanding horizontally, it forced Jews to solve their housing problems by building vertically. This gave Venice its first and only "skyscrapers," but it overloaded the existing buildings.

Surveys by experts clearly indicate that, unless the Ghetto is restored in the immediate future, it may be lost as an entity forever. However, plans are now being drawn up to stave off this threat.

A "Committee for the Venice Jewish Historical Centre" was formed this year to "inform public opinion of the historical, cultural and artistic significance of the Venice Ghetto, to draft an organic restoration program, to collect the necessary funds in Italy and abroad, and to carry out restoration work." Its members include leading Italian Jewish and non-Jewish personalities.

A technical survey of the most urgent work required in the five 16th century synagogues has already been carried out. The committee has also submitted a memorandum suggesting that the Venice Ghetto be chosen for a detailed sample restoration project under the auspices of the United Nations Educational, Scientific and Cultural Organization (unesco).

Contacts are being planned with West German cultural institutions suggesting that they sponsor the restoration of the German Synagogue. Appeals for technical and financial assistance are being made to Jewish communities and organizations throughout the world. Contributions can be sent to the Committee, c/o the Italo-Israeli Bank, via Romagnosi 1-20121, Milan.

The Italian National Committee for Venice has announced that it will double the amount raised by the "Committee for the Venice Jewish Historical Centre." This is a good start, but there is a long way to go.

Why Jewish Girls almost never enter beauty contests

by Linda Shapiro

How many angels can you fit on the head of a pin? Is there really a Santa Claus? Why do Jewish girls almost never enter beauty contests? These three questions have always seemed to be the red herrings of any meaningless philosophical debate. Well, St. Thomas Aguinas can worry about the first proposition, Virginia can worry about the second proposition, and I'll attempt to do something about the third.

On Sat., Oct. 2, I attended the Miss Metro Toronto Beauty Pageant held at the St. Lawrence Centre for the purpose of choosing a young lady who would represent Toronto at the Miss Canada Pageant to be televised on CFTO on Nov. 8. All beauty contests remind me of choreographed meat markets . . . and this contest was certainly no exception. There was the usual butcher-announcer with his customary cutting remarks, the usual display of the appropriate amount of flesh, tears, platitudes and plastic smiles. And as I was watching this carefully stacked produce prance by, I was struck suddenly by the lightning thought that there was no kosher product on display. There were no Jewish contestants in the Miss Metro Toronto Beauty Pageant! Could this really be possible? Well, after losing a very minimum amount of sleep pondering this impure, metaphysical question, I can only offer the following hypotheses as possible explanations of this startling phenomenon.

1. Jewish girls don't have the time to enter beauty contests. Well, then what do they do with their time? study, work, read, play, shop, gossip, plan singles-only parties, watch beauty pageants on television and fantasize?

2. Jewish girls are afraid of losing. Could it be that most Jewish girls are reared in a rather protective, insulated non-competitive environment, are therefore afraid of losing face, and being rejected in a basically secular competition? Imagine walking into the Bagel King and having all the manicured, ringed fingers pointing to the only Jewish girl who lost the beauty contest! Quelle Shanda!

3. Jewish girls are not beautiful, talented, or intelligent enough to win? Definitely not true! Most of the 15 contestants walked as though they were in the advanced stages of labor, looked like Vic Tanny rejects and projected like the seven dwarfs. Their talents ranged from singing totally off key, to modern jazz dancing with torn leotards, to belly dancing, to completely mutilating a scene from Romeo and Juliet, to traditional Indian dancing, to playing Exodus on the piano! Not a scratch on some of the beautiful, talented, inspired Jewish girls I know! They also happen to excel at serving carbohydrates, buying clothes, spending money, going to the hairdresser, whining through their noses and emasculating their men. Footnote: For authority see most of our contemporary literature and some of the best films.

The contestants' intelligence and quick wit was measured by the impromptu question, "If you had the opportunity of spending an evening of discussion with Pearl S. Buck, Bobby Orr or Dr. Christian Barnaard, whom would you choose?" All five finalists chose Bobby Orr. What smart Jewish girl would pass up an opportunity to spend an evening with a doctor? A surgeon yet!

4. Jewish girls are influenced by an unwritten, subconscious group ethic about what is "right" and what is "not right" for a Jewish girl to do. For example, why is it "right" to be Miss Bathurst Heights, the Sweetheart of Aleph Zadich Adeph, or Miss Bagel Queen, but "not right" to be Miss Toronto, Miss Canada or Miss Nude World? Why is it "not right" for Jewish girls to be very active in competitive sports? Are they too concerned with breaking a nail, mussing their hair or building a muscle while taking part in this basically boyish activity? Why is it "not right" for a Jewish girl to become an international sex goddess? Surely, some of the most sensuous, voluptuous, vital women are Jewish! But there has never been Jewish Greta Garbo, Mae West, Sophia Loren, Raquel Welch!

Why?

But what if a Jewish girl ever did become Miss Canada . . . imagine the possible effects upon the country? Rosh Hoshana and Yom Kippur might become national holidays. Noses with "character," full calves and bottoms as well as nasal tones, would be the in looks in beauty. Bagels and cream cheese would replace water cress and melba toast. Out with Twiggy . . . bring on the Golda Meir look!

But enough fantasizing . . . This year, Miss Toronto is not Jewish, and if there are no Jewish contestants from the other provinces, then another year will have passed and still no Jewish Miss Canada . . .

"Oh well, as Philip Roth's Portnoy would say, "I guess a thing of beauty must be a goy forever . . ."

University quota systems reviewed in Commentary article

by Arnold Ages

Writing in the current issue of Commentary Stephen Steinberg describes the way in which quotas on Jewish students were first instituted in the American university.

His article records autobiographical sketches of gentile students in the Boston area who resented the intellectual aggressiveness of their Jewish classmates.

President Lowell of Harvard is alluded to as one of the most distinguished educators in America who supported the quota system for American Jews.

His argument was that a disproportionate number of Jews on campus would generate anti-Semitism. A diminution, he argued, would lessen anti-Jewish feeling.

Lowell always prefaced his arguments by denying that he had any anti-Semitic feelings himself.

But the Harvard president had no answer to the question posed by a Jewish alumnus, namely, wasn't it the business of a university to educate people rather than succumb to racist nonsense?

* * * * *

The very staid **Swiss Review of World Affairs** (September issue) contains a probing analysis of the current radicalization of Arab politics.

Describing the activities (antics might be a better word) of Arab leaders such as Gaddafi, Numeiri and Sadat, Arnold Hottinger suggests that this is the first generation of chiefs-of-state raised on the **Saut-al-Arab**, the Voice of the Arabs.

The latter refers to the radio broadcasts which Nasser beamed to all parts of the Arab world during his tenure of office. The **Saut-al-Arab** specialized (and still does) in stimulating pan-Arab feelings and denouncing so-called imperialist regimes. The Libyans, in particular were nurtured by the propaganda of Nasser's radio.

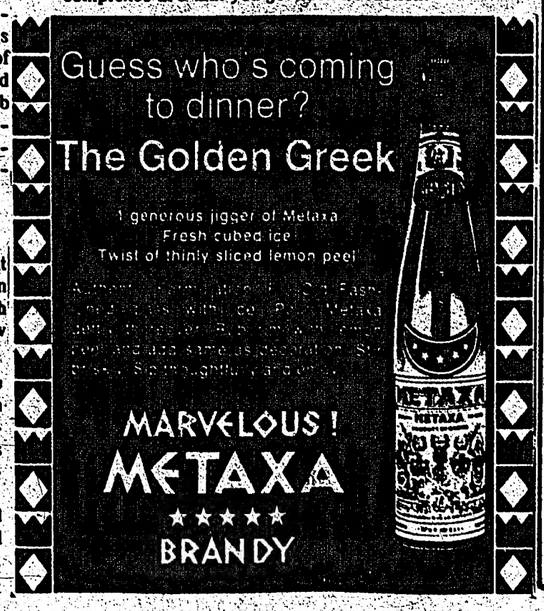
* * * * *

Al Forrest is at it again. Not content to foist his opinions on the Canadian public, the editor of the **United Church Observer** is seeking to conquer new territories - this time England.

The September issue of the **Middle East International**, a journal which boasts such "friendlies" as Christopher Mayhew and Michael Adams on its editorial board, has reprinted a section of Forrest's notorious book.

The section deals with the alleged suffering which the author experienced as a result of his criticisms of Israel. In the annals of journalistic mischievousness, this piece will certainly rank high.

Even Pierre Berton is dragged into the fray. Asked by Forrest why criticism of Israel draws insulting responses, Berton is alleged to have replied: "It's because you keep on the refugee problem. Every Jew in the world feels guilty about that. It's when you criticize people where their guilt complexes are that you get such a reaction."



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Jew appointed to cabinet in Denmark

COPENHAGEN -

A Danish Jew, Henry Grunbaum, has been appointed Minister of Finance in the new government of Premier Jens Otto Krag. The 60 year old Grunbaum filled this post during 1965-68 and served as Minister for Economic Affairs in 1963. Two other Cabinet ministers in the new government are also known for their pro-Israeli stand though they are not Jews; Minister of Transport Jens Kampmahn and Minister for Cultural Affairs Niels Matiasen. Kampmann has visited Israel on numerous occasions and his father, former Danish Premier Vigo Kampmann, is currently on a private visit there. The Premier himself has also visited Israel and is, moreover, married to a well-known Jewish actress, Helle Virkner, who is active in Jewish affairs. Miss Virkner, starred in the Danish film "October Days," which narrates the story of the Jewish flight from Denmark to Sweden during the country's wartime occupation.

NDP LOSES ALL ITS SEATS IN BREMEN PARLIAMENT

BREMEN -

The extreme Right-wing National Democratic Party was heavily defeated again in the Bremen parliamentary elections on Sunday.

It obtained only 2.8% of the votes, thereby losing its right to parliamentary representation. A minimum of 5% of the vote is required for this.

The party secured eight seats at the last election in 1967 with 8.88% of the total vote cast.

The State Parliament in which it is still represented is that of Baden Wuerttemberg where it holds 10 seats.

LAKE TIBERIAS IN DANGER

JERUSALEM -

An inter-Ministerial committee met here urgently this week to discuss the pollution of the Sea of Galilee (Lake Tiberias) which, according to Robert Davies, a South African expert, will "die" from lack of oxygen within five years unless immediate remedial action is taken to halt pollution.

The lake is being killed not only by the influx of sewage, but also by the fertilizers and chemicals washed down from fields in Galilee by the winter rains, said Mr. Davies.

The balance of the lake has also been upset by the draining of the Hulah basin, in the view of Davies who reckons that the lake provides far and away the largest part of Israel's irrigation water.

COMB-OUT TERRORISTS - MANY ARRESTED

JERUSALEM -

Security forces have been conducting an intensive comb-out of suspects in the region of Bet Sahur, a village close to Bethlehem. Two Israelis were injured in the area last week, when fire was opened on them by terrorists.

The terrorists are believed to be members of one of a number of bands which have been active in the Hebron area for some time. Despite frequent round-ups and arrests, there are obviously a number of terrorists still at liberty.

In another comb-out, this time in the Western Galilee village of Nahaf, near Nazareth, six local inhabitants were arrested on suspicion of carrying out sabotage activities in Israel. A cache of arms and ammunition were discovered.

RUTH ALEXANDROVICH GOING TO ISRAEL

LONDON

Miss Ruth Alexandrovich, the 24 year old Jewish nurse sentenced to a year's imprisonment in Riga in May this year for alleged anti-Soviet activities, and who was freed last week, is expected to leave for Israel very soon, according to Jewish sources in Moscow. She was said to have decided to leave with her father, fiance and uncle, in spite of her poor health.

Since Ruth was arrested on October 7 last year and detained during the months of interrogation until her trial, her release does not represent a shortening of her prison term. She was recently reported to be seriously ill.

Ruth expressed serious concern over the condition of fellow inmate of Potma forced-labor camp in Soviet Mordovia, Silva Zalmanson Kuznetsov, who she said was ill and growing weaker from lack of food. Miss Aleksandrovich spoke of conditions in the prison camp and of her own plans in a telephone interview from Riga published by the Amsterdam newspaper Telegraaf. She said Mrs. Kuznetsov, who was convited in the Leningrad hijack trial of December 1970 was not getting the food parcels sent her. She said the strict regime at the camp bars prisoners from receiving food from the outside to supplement the meager prison diet even though they are forced to work long hours under difficult conditions. Ruth said she herself was still weak as the result of an illness she contracted in prison and the lack of proper food.

Miss Aleksandrovich has refused to leave Russia without her fiance, Isaiah Averbuch and is waiting for his exit visa to be granted.

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October super discount month

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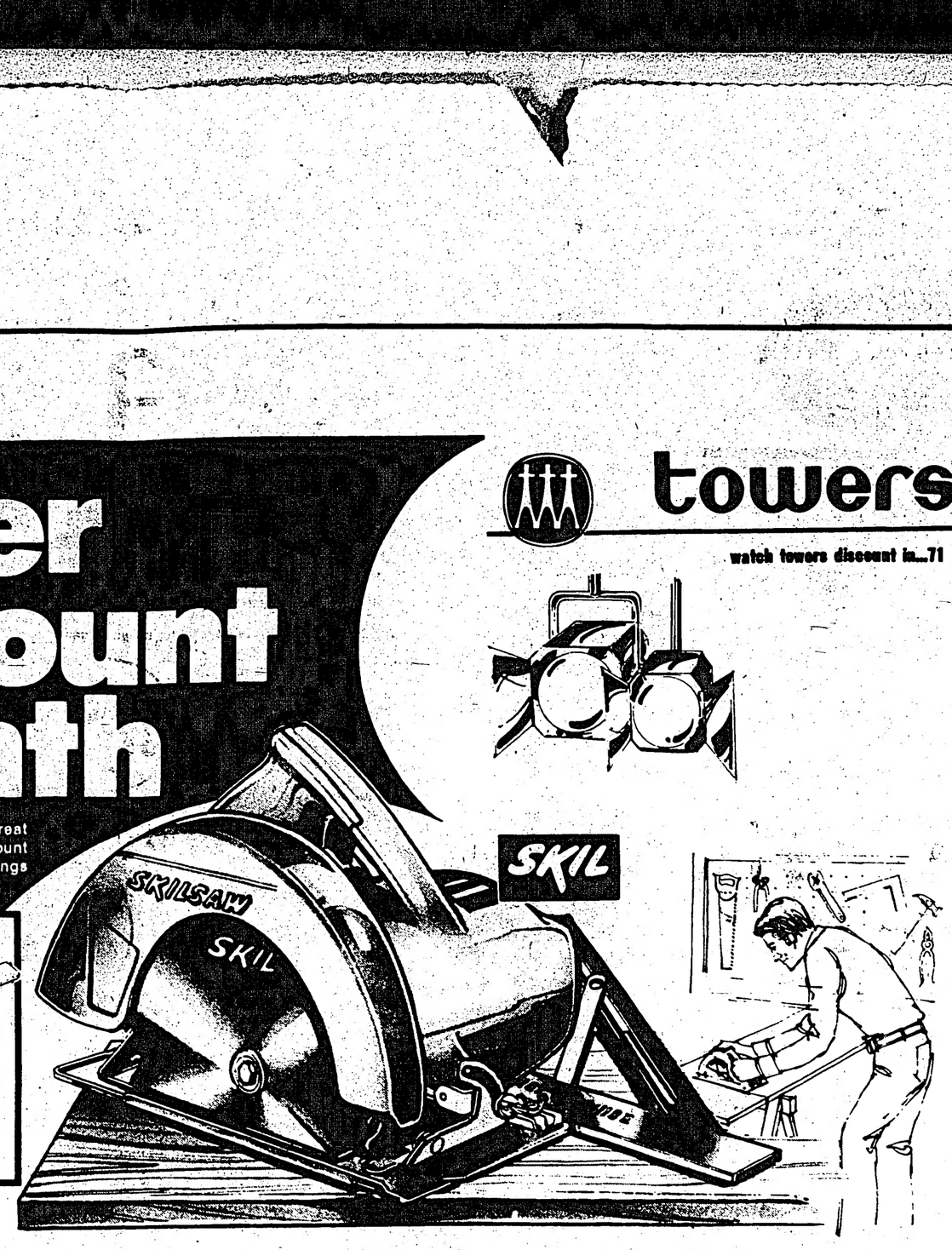
"Skil" mitre guide enables you to make those mitre cuts that demand accuracy and precision.



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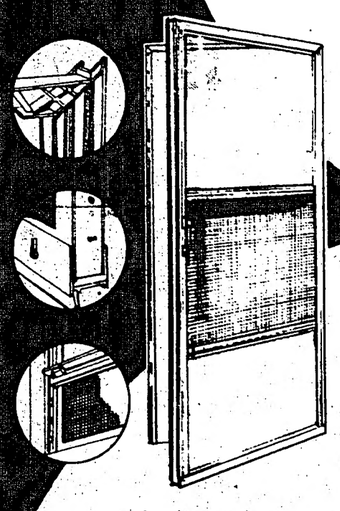
The "do it yourself" man will appreciate this feature packed kit, consisting of 7 1/4" Skil Saw, two blades, rip guide, sturdy plastic carrying case, and as an extra bonus-a mitre guide for accurate mitre cuts. This heavy-duty saw will handle all your handyman cutting jobs with skill and ease. Hardware Department

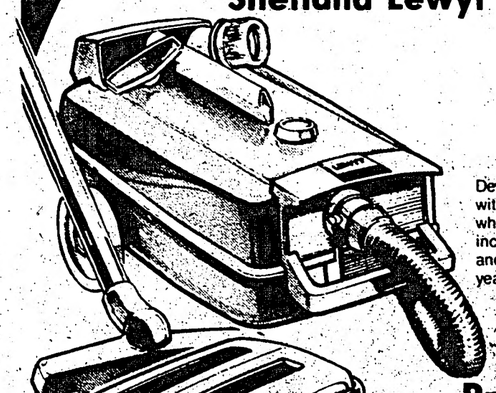


1¼ pre-hung "aluminium doors

23.99 each

Heavy guage kickplate, polypile weatherstrip and reinforced corners all add up to a great value. Window rises and stops each 1 1/2" for more efficient ventilation.

Available in sizes 2'8" x 6'8", and 2'10" x 6'10", with right or left hand hinge. (To determine which hand door is needed, face door from outside and the side hinge is on is hand of door.) Hardware Department



Shetland Lewyt Cannister Vacuum Cleaner with 8 pce. accessory kit

34.99 complete

Designed for the modern housewife with efficiency in mind, with automatic cord rewind, foot pedal on-off switch, jumbo wheels, long-life metal core hose, two wands. Accessory kit includes dusting brush, crevice tool, custom combination rug and floor nozzle, floor and wall brush, and drapery tool. Three year guarantee on entire unit.

Home Appliances Department

Proctor Silex 2 slice toaster

8.49 each

Modern, smooth line styling for easy cleaning and good looks. Gleaming nickel chrome finish with black trim. Complete thermostat control for the type of toast you want-every time. Makes an ideal gift. Model 20229

Quality Toastess dry iron

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High heat element for even distribution, over large soleplate, large fingertip control dial, comfortable cool grip handle for right or left hand ironing. Attached cord. Weighs less than 3 lbs. 2 year replacement guarantee.

Household and Automotive values

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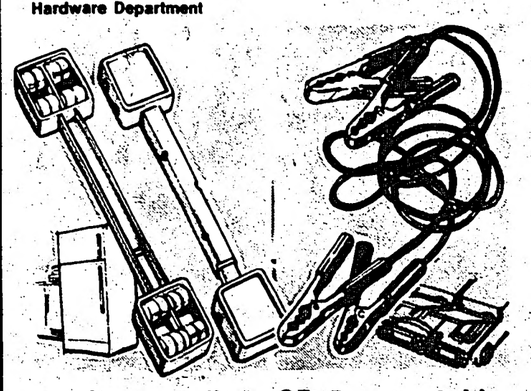
Clear vision is a necessary part of safe driving, especially in the winter. Windshield washer anti-freeze will keep your windshield clean - even in below zero weather. .69 each Hardware Department

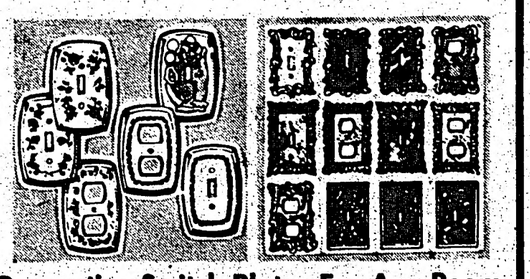


Appliance Rollers 2.69 pr.

The easy way to move stoves, freezers or refrigerators. Made of high impact styrene with non-marring smooth surface wheels. Self locking unit adjusts easily. Hardware Department

8Ft. Booster Cables 2.44 pr.

This winter, don't be caught with a dead battery. Carry a set of our 8 guage booster cables and add to your driving security. 8' long with 200 amp. copper plated clips



Decorative Switch Plates For Any Room

.66 ea. .99 ea.

Add to your home's decor with these attractive switch plates. Available in a wide selection of finishes and styles. One of the small changes that makes a tremendous difference in any room. Hardware Department

Sale prices in effect 'til closing time this Saturday, October 23. We reserve the right to limit quantities.

NI-311-1

Win 1st prize: A 1972 Ford Pinto

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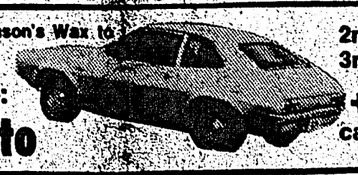

2nd prize: A colour TV set - 2 given away
3rd prize: A B & W TV set - 4 given away
+ A total of $500.00 in merchandise certificates will be given away.

To be elegible to win: Fill in an entry form, available at all Towers Cleaning Products Displays.
No purchase necessary.
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